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# METHODIST

## QUARTERLY REVIEW.

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### ART. I.—THE DIVINE ELEMENT IN INSPIRATION.

*Essays*: Scientific, Political, and Speculative. By HERBERT SPENCER. London: Longman, Brown, Longman, & Roberts. 1858.

*The New Cratylus*. By JOHN W. DONALDSON, D.D. London: John W. Parker, West Strand. 1850.

*Essays and Reviews*. By E. P. WHIPPLE. New York: D. Appleton & Co. 1848.

*Lectures on the Science of Language*. By MAX MULLER, M.A. First and Second Series. New York: Charles Scribner & Co.

*The Bible*: its Divine Origin and Inspiration. By L. GAUSSEN, D.D. Cincinnati: George S. Blanchard.

*God in Christ*. With a Preliminary Dissertation on Language. By HORACE BUSHNELL. Hartford: Byron & Parsons.

*The Philosophy of Language*. By FREDERICK VON SCHLEGEL. London: Bohn.

*The Idle Word*. Short Religious Essays on the Gift of Speech. By ED. MYRICK GOULBOURN. New York: D. Appleton & Co.

*Discourses and Essays*. By WILLIAM G. T. SHEDD. Andover: W. T. Draper.

*Platonis Opera*: Timaeus, Cratylus, et Sophista.

*The Human Element in the Inspiration of the Sacred Scriptures*. By T. F. CURTIS, D.D. New York: D. Appleton & Co.

*Liber Librorum*. New York: Charles Scribner & Co.

*God's Word Written*: the Doctrine of the Inspiration of the Holy Scriptures Explained and Enforced. By REV. EDWARD GARRETT, M.A., Select Preacher to the University of Oxford. American Tract Society, Boston.

*The Progress of Doctrine in the New Testament*. Bampton Lectures. By T. D. BERNARD. Boston: Gould & Lincoln.

*Modern Philology*: its Discoveries, History, and Influence. By B. W. DWIGHT. First and Second Series. New York: Charles Scribner & Co.

IN approaching the consideration of what seems to us the true and only possible scriptural view of the doctrine of inspiration, we are constrained to confess that it is not ungirt with difficulties. All central truths are. Seen from one point of observa-

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tion, nothing looks more blasphemous than the incarnation. Under the biting gibes of Theodore Parker it appears puerile, and even blasphemous. Equally absurd are the atonement, the Trinity in unity, the resurrection of Christ and of all mankind. Much of their strength lies in the secret hidings of the power of faith; much of their symmetry in the innermost vision of revelation and the intuition of reason. It is no small proof of the truth of verbal inspiration that it is environed with like mysteries. It is of the same family with every other received and essential doctrine of Christianity; bone of their bone, blood of their blood. It rises solemnly upon us from the immeasurable depths of divine declaration. It forces itself upon our reception contrary to the superficial criticism of a narrow rationalism. Its divine beauty, harmony, and necessity compel our acquiescence, despite the many clouds and shadows that are round about it. It is as sovereign in its sphere of thought, as the atonement is in its, or the incarnation in its; and quietly perceives wanderers and enemies, after fruitless search for better ways, or fruitless assault on its immutable positions, returning to sit submissive at its sacred feet.

But while the affinity of verbal inspiration to all the recognized essential doctrines of revealed religion, in its profundity, simplicity, and difficulty of adjustment to our lower reason, is a very strong proof of its validity, like those, and even more than those, it is susceptible of enforcement from the laws and workings of the human mind. No hint of the incarnation is found in our nature; none of the resurrection, though many resemblances have been attempted; hardly none of the Trinity. But very striking analogies to the claims of the Bible are found in the laws of language; sufficient, it may be said, not only to suggest such a revelation as possible, but to demand this mode as the only one that can be employed for the object designed. The miracle involved in it is not removed by giving the Author of the Bible a mere overseership; for that adds absurdity to a symmetrical marvel. If the union of the minds of the human writers with the Spirit of God is mysterious and miraculous, yet the work itself of the Mind Divine is not inconsistent with the laws that govern all lower mental phenomena. The communion is perfect if inexplicable. The operations of each agent accord with the most patent and utterly unchange-

able laws of thought and expression, though their dual unity is as far beyond our comprehension as is that of the God-man.

The central thought of this whole argument is our key to the discussion upon which we are about entering. God is himself the author of his religion, of all the fundamental processes by which it is established, of all the forms and laws in which it is set forth, of all the words in which it is officially stated, defended, applied, or otherwise centrally unfolded. He appeared in Eden and on Calvary. He was the Babe at Bethlehem, the Breather at the Pentecost.

As he was present personally, not merely potentially, in all this work, so must he have been in its verbal embodiment. The analogy of the case requires such presence. To withdraw from his word, and yet, as all orthodox minds confess, to appear in his work, is inconsistent. It is worse. It yields the less the greater honor. The work is a less vital expression of the innermost nature than the word. "He spake" precedes "It was done." "He commanded," is a deeper depth of God-head than "It stood fast." If the deed, as we all acknowledge, requires the activity, not supervisional, but personal, of the Son and the Holy Spirit, much more does the word that ordered it demand a like indwelling. If the Book of God, then, is indeed *The Book of God*, it must be personally, directly, exclusively his book, his idea, and his expression; his in its minutest word, his in its perfect totality.

We shall confine our argument in proof of this position to three points: the laws of thought and language, of style, and of faith, allow of no other theory.

I. That verbal inspiration is the only inspiration possible is proven from the laws of philology, as set forth by their highest expounders, ancient and modern.

The best students of language affirm that it is vital and organic. It is the outgoing of the soul; not its clothing, but its manifestation. A word is something more than a mere body of the thought; it is instinct with the thought itself. The greater the word the more spiritual its nature. The greatest words, like the eye, though material in form and even in nature, are yet, like that, almost immaterial. The soul within them looks through them; so that as we hear or see these outer

symbols we instantly forget their shape or sound in the idea which flashes from them. Who lingers at the form or tones that are used in the word "love?" Who does not instantly leap through the outer tabernacle at the inner life which animates it? He feels the kindlings of the fire in all its vastness of range, from "the meanest flower that blows" to Him who declares this to be his highest name and nature.

"The holy essence rolls  
One through separated souls."

Is the word that bears such a burden of life itself nothing? Is not the body sacred because of the soul that dwells within it? "Ye are the temples of the Holy Ghost." Are we not thereby exalted above measure in comparison with creatures that have no such honor? The forms into which the ideas of soul, heart, holiness, wisdom, eternity, heaven, angel, man, God, fashion themselves, are themselves vessels unto honor, while the dread counterparts, lust, folly, devil, hell, are equally vital with the hostile and hateful nature that possesses them as completely and as fatally as the demons did the swine.

This inherent vitality of words is the key-note of the whole doctrine of verbal inspiration, viewed in the light of reason and apart from the express declarations of the Word itself. It should therefore be fully considered. If it is true, all other views of the subject must shape themselves to its requirements. If it is not true, any lower dogma may easily ascend the vacated seat.

1. That words possess this nature was a favorite theory of the Greek philosophers. J. Stuart Mill is perhaps the first to denounce Plato and Aristotle for this opinion. He affirmed, in his inaugural address at St. Andrew, that "Plato and Aristotle are continually led away by words; mistaking the accidents of language for real relations in nature, and supposing that things which have the same name in the Greek tongue must be the same in their own essence." In this statement he misinterprets the far-thought Greeks. His materialistic philosophy, which, from the beginning, made him sneer at Coleridge, and all transcendentalism, colors this sentiment. With Hobbes, the prince of Materialists, he considers words as "the counters of wise men, but the money of fools;" a saying that

has a half truth mixed up with a whole error; some words being mere media of exchange, while others are the vital embodiments of hardly more vital thought.

Herbert Spencer, in his admirable essay, "The Philosophy of Style," falls partially into the same error. He speaks of words as mere vehicles of thought. "Language is an apparatus of symbols for the conveyance of thought." "Language must be regarded as a hindrance to thought, though the necessary instrument of it." He illustrates this last assertion by showing how much less expressive it is to say "leave the room," than to point to the door. While this seems to favor the idea that words are merely counters, and never inherently valuable, it hardly conveys that meaning. The pointing to the door is an outward expression of the inward thought. It may or may not be less expressive than the word "Go!" It is of the same nature. So are the other forms of speech which he mentions. Shrugs of the shoulders to express doubt, shakings of the head to express denial, lifting of the eyebrows for surprise, are as much outward forms of inward states as interjections, expletives, or the longest words of Dr. Johnson. They do not deny but confirm our law, which, as he expresses it, is that "language is the *necessary* instrument of thought." All his effort is to perfect the instrument, not to destroy it. It may become so perfect as to cease to be "a hindrance" and become a helpmeet for it—its complement and revelation—the beautiful Eve that is the exquisite image of the grand idea—its vital and eternal *expression*.

If Plato and Aristotle mistook, as Mr. Mill says they did, "the accidents of language for real relations in nature," and supposed "that things which have the same name in the Greek tongue must be the same in their own essence," they did not mistake, as he does, the great fact that language *has* "real relations in nature," and that names have an essence of their own that may inhere in them perpetually. Some of these are found in the Greek tongue, because common to all tongues. Some may have a Greek form, in distinction from what they wear in other languages, and yet both eternally body forth the same true essence. As vegetable life assumes many forms, yet is ever the same; as any peculiar type of this life—that, for instance, which constitutes the pear or apple, the maple or

oak—may have many modes of revelation, and each be strictly developed from the real essence; as the same law holds true also in the animal life, both in its general and specific character; so may thought-life flow into different molds, each of which shall be organically adjusted to the inner idea, and be a fit and comely body for its soul. Thus “man” may be as generic an embodiment of the idea that is known by that word as “*vir*,” or “*Ἄνδρας*,” or “*homo*,” or “*Ἄνθρωπος*,” and each of them as perfectly fashion forth the thought of God at our creation as the word he then used when he said, “Let us make ~~εἴς~~ in our image.”

If Mr. Mill and Herbert Spencer, whose school alone questions this “real relation in nature” of words to their ideas, both more than half confess the necessity and the fact of such a relation, we may readily pass to a more full statement of the law which only material philosophy is tempted to deny.

Plato, in his *Cratylus*, as also in a less degree elsewhere, discusses at length the relation of words to ideas. Of course, much of this is fanciful; much, as Mr. Mill well says, confined too exclusively to Greek forms, and even to the accidents and dialectic variations of those forms. Yet the central idea pervading that dialogue—and, indeed, pervading all his dialogues where this theme is debated—is the inherent unity of the word and the idea. “Plato and Aristotle,” he says, “are *continually* led away by words.” Neither of these great heathens was a materialist. It was left for the sons of Christians to put out the eyes of faith and those of the inner vision in their zeal for the mere shell of thought and truth. They, in common with all their age, believed in the vital essences of nature:

“The motion and *the spirit* that impels  
All thinking things, all objects of all thought,  
And rolls through all things.”

Hence they discerned this law in its relation to language. Whatever errors they fell into in the interpretation of the law, the fact of its existence they were right in affirming. In the “*Sophist*,” while seeking for things rather than their names, Plato dwells largely on the inner relation of these names to their things. Thus, speaking of the word “something,” he says, “It is impossible to pronounce it alone, as if

it were naked and placed in a desert from all entities.”\* In Cratylus this thought is still further developed. “It nearly appears then, Hermogenes,” says Socrates, “that the imposition of names is not, as you think it, a trifling affair, nor is it the work of trivial men, or of such as one meets everywhere.” “And Cratylus speaks truly when he says that names by nature belong to things,” (*φύσει τα ὄντα είναι τοῖς πράγμασι*), and that “everybody is not a maker of names, but he alone who looks carefully into the name which naturally belongs to each thing, and is able to fashion its [ideal] form into letters and syllables.”† Homer’s “winged words” is a yet more ancient testimony to this profound persuasion of the Greek mind. This theory is strangely confirmed by the very language used to show how Adam first inaugurated natural science. “And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam, to see what he would *call* them; and whatsoever Adam called every living creature, *that was the name thereof*.” How aptly does this prefigure all modern science, which, as has been truly said, is but the giving of names. It detects a new creature, or a new characteristic, and, studying its peculiarity, gives it a distinctive term. God to-day, as at the beginning, puts before man the animate and inanimate creations, to see what he will call them. The whole science of nature is, in its last resultant, words. Every being becomes a name. That is its vital, spiritual, eternal expression.

2. Leaving those ancients, who, we see, strikingly confirm the central idea of the Scriptures themselves, we come instantly to the modern authorities who take the same position. Every writer of the penetrative school has detected\* the vital connection of words and thoughts. Not a few of them have strongly asserted this union. Coleridge, the modern English master of transcendentalism, despite the laxity of his views on the inspiration of the Scriptures, (an eccentricity that has no affinity to his philosophy,) often refers, though incidentally, to the

\* Καὶ τοῦτο ἡμῖν που φανερὸν ὡς καὶ τὸ τὸ τοῦτο βῆμα, ἐπὶ ὃν τι λέγομεν ἔκαστοτε, μόνον γὰρ αὐτὸ λέγειν, ὥσπερ γυμνὸν καὶ απηρμωρένον ἀπὸ τῶν ὄντων ἀπάντων, η γαρ; ἀδύνατων.—*Sophista*, 237, d. *Bohn*, p. 135.

† Μόνον ἑκείνον τὸν ἀποβληποντα εἰς τὸ τὴ φυσεῖ δύομα διά τοις καὶ δυνάμενον αυτοῦ τό γε εἶδος τιθέναι εἰς τε τὰ γράμματα καὶ τὰς γυλλαβάς.—*Cratylus*, 390 d, e. *Bohn*, p. 296.

vitality of words. Thus, speaking of Behmen and George Fox, he says, "They made their words the *immediate echoes* of their feelings." \*

Dwight, in his *Modern Philology*, thus discourses : "To the student who comprehends the power of words, to whom they are transparent, revealing all their inmost essence to his lingering gaze, their lost light returns again, and language is ever living and lovely." † "Language is the temple of thought and love, the *divinely-constructed* organ of communication between finite minds on the one hand, and also between mankind and the God that made them on the other." ‡

In considering the statement that words are the signs of ideas, Mr. Whipple remarks : "Words are of such inherent value in themselves, and in the concerns of the world exercise such untrammeled influence, that it is unjust to degrade them from sovereigns to representatives." "Words, in truth, are entities, real existences, immortal beings. They bear the same relation to ideas that the body bears to the soul. Take the most beautiful and sincere poetry which has ever been written, and its charm is broken as soon as the words are disturbed or altered. If any expression can be employed except that which is used, the poet is a bungling rhetorician and writes on the surface of his theme. A thought embodied and *embraied* in fit words, walks the earth a living being. No part of its body can be stricken from it or injured without disfiguring the beauty of its form, or spoiling the grace of its motion. Words head armies, overthrow dynasties, man ships, separate families, cozen cozeners, and steal hearts and purses. And if physiologists and metaphysicians are driven into a corner, and are compelled to give real distinctions between human beings and animals, they are almost sure to say it consists in the power of speech, in the capacity to frame, use, and multiply at discretion these omnipotent mouthfuls of spoken wind—words, words, words!" §

3. Less pleasant, but not less philosophical, are the almost unanimous statements of all finished students of language, especially of that class who discern a spiritual Presence informing and empowering the whole universe, and in the highest degree the highest creations. For materialism and spiritualism

\* Biog. Lit., cap. ix.

‡ Ibid, p. 297.

† Modern Philology, first series, p. 286.

§ Essays and Reviews, vol. v, pp. 99, 100, 109.

the two schools of thought, affect this as they do every other question they approach, and they approach every question. Thus the author of "New Cratylus," discoursing of language and its origin, says: "The structure of human speech is the perfect reflex or image of what we know of the organization of the mind; the same description, the same arrangement of particulars, the same nomenclature would apply to both, and we might turn a treatise on the philosophy of mind into one on the philosophy of language, by merely supposing that everything said in the former of the thoughts as subjective is said again in the latter of the words as objective."\* From this unity of mind he deduces the unity of man, of one speech and language, "which sprang all armed, like Minerva, from the head of the first thinking man, as a necessary result of his intellectual conformation."†

He quotes Humboldt as confirming this view: "Language is the outward appearance of the intellect of nations; their language is their intellect, and their intellect their language; we cannot sufficiently identify the two." "Understanding and speaking are only different effects of the same power of speech." "According to my fullest conviction speech must be regarded as immediately inherent in man; for it is altogether inexplicable as the work of his understanding in its simple consciousness. Man is man only by means of speech; but in order to invent speech he must be already man."

Schlegel holds the same view: "Language is the vital product of the whole inner man. All the faculties both of soul and spirit, however discordant generally, combine each in their full share and measure to perfect this their joint production." "That deep and spiritual significance, which in the original stem-syllable and radical words of some rich old language invariably is regarded as a beauty, must be ascribed to the understanding."‡ "Speech must be regarded as a thinking outwardly projected and manifested."§

\* New Cratylus, pp. 58, 59. Though he subsequently distinguishes between spoken and written language, it is not in respect to their relations to the originating mind. The soul speaks both into being, but the latter is a growth, the former a completion from the start. *Letters* are invented, not *words*.

† New Cratylus, note, pp. 86, 87.

‡ The Philosophy of Life and the Philosophy of Language, by Frederick Von Schlegel, p. 387. § Ibid., p. 388. See also his subsequent lecture, *passim*.

In the introductory essay of Dr. Bushnell to "God in Christ," he advocates the same view.

Professor Shedd sets forth this view with great clearness and fullness in his address on "The Relation of Language and Style to Thought." "Speech," he says, quoting Hartung, "is the correlate of thought." "Words are the coinage of conceptions." "The common assertions, that language is the 'dress' of thought, the 'vehicle' of thought, point to an outward and mechanical connection between the two; while the fine remark of Wordsworth, that 'language is not so much the dress of thought as its incarnation,' indicate that a vital connection is believed to exist between language and thought."\* This doctrine he thoroughly proves: "We are not to look upon language as having intrinsic existence separate from the thought which it conveys, but as being *external* thought, *expressed* thought." "Language is the essence of thought." "Primarily, in the root and heart, language is self-embodied thought."† "The vocal sound is the product of physical organs which are started into action, and directed in their motion by the soul itself."‡ "The truth is, that *all* the media through which thought becomes sensuous and communicable, are in a greater or less degree, yet in *some* degree, *homogeneous and connatural with thought itself.*"§

Goulbourn, in his "Sermons on the Idle Word," holds the same view. "Speech is wrapped up in reason; so that wherever the faculty of reason is, there is the faculty of speech also. Wherever the mind is, there must be in embryo the faculty of speech. So that if we were asked which of the two is the earlier, the reason or the speech, our answer would be, that they are so inextricably intertwined together that neither the one nor the other is earlier. They are coeval. They are twin faculties, the moment of their birth the same. May we not say that in a child, as a general rule, the development of speech keeps pace exactly with the development of the understanding?"|| He compares this dual unity to light and color, and then proceeds to show how the Scriptures state and enforce this all-important truth, even to the declaring that this is intended as a lower expression of the nature of God. "The

\* Shedd's Discourses and Essays, p. 182.

† Ibid., p. 187.

‡ Ibid., p. 178.

§ Ibid., p. 189.

|| The Idle Word, p. 62.

Son, or second Person in the divine nature, goes by the name of ‘The Word of the Father;’ that is, he stands to the Father in the same relation as that in which the word or utterance or speech stands to the reason or understanding.”\*

Every writer on this theme holds the same view. Bushnell, Dwight, Trench, and others, detect this vital unity, though some of them give partial adherence to a less scientific statement. No one has expressed it better than Max Müller, in both of his courses of Oxford lectures. “We *never* meet,” he says, in opposition to Spencer, “with determinate ideas except as bodied forth in articulate sounds.”† “Thought in the sense of reasoning is *impossible* without language.”‡ “Without speech no reason, without reason no speech,”§ is one of his axioms which he uses against Brown, Locke, and others, who insert an “almost” into the statement. “It is as impossible to use words without thought as to think without words.”|| Hegel speaks more simply and more boldly. “It is in names,” he says, “that we think.” Very condensed and positive is this conclusion of his first series: “Language and thought are inseparable. Words without thought are dead sounds; thoughts without words are nothing. To think is to speak low, to speak is to think aloud. The word is the thought incarnate to the student who comprehends the power of words.”\*\*

From these declarations of the most eminent scholars and thinkers of past and present times, Greek, English, German, and American, poets and philosophers, †† we may affirm our

\* *The Idle Word*, p. 66.

† He discriminates between articulate sounds that have thought in them and those without. Articulate sound without meaning is even more unreal than inarticulate sound. Second series, p. 84.

‡ *Science of Language*, second series, p. 72. § *Ibid.*, p. 79.

|| *Ibid.*, p. 82. ¶ *Ibid.*, p. 82. \*\* First series, pp. 383, 384.

†† This idea is found in Dante. “As he speaks, he thinks.” *Paradise*, iv, 54. On this relation of body and soul, or word and thought, Mr. Longfellow, in his notes to his translation, gives these interesting quotations. Thomas Aquinas says: *Sum. Theol. I Quest. lxxvi, 1*, “Form is that by which *a thing is*.” How vividly does this express the theory we are advocating. “The principle, therefore, by which we first think, whether it be called intellect or intellectual soul, is the form of the body.” Does not the celebrated chapter on the resurrection body teach the same? Spenser (*Hymn in Honour of Beautie*) says:

“For of the soule the bodie forme doth take,  
For soule is forme, and doth the bodie make.”

Even so doth thought the word.

first position proved. According to the highest authorities, a word is as truly inseparable from an idea, if it retains any original and living force, as a live body is inseparable from its soul. It is instinct with spirituality. It is imbued with sovereign energy. Without profanity, may we say, in view of this exalted relation, that a word is the fullness of an idea, its character or *express* image, its glory, without which it would have never been born.

We may have prolonged this argument almost to a seeming prolixity, yet its importance to the right view of the doctrine of Biblical Inspiration warrants the enlarged consideration. It is the corner-stone of the doctrine, apart from the letter of the Bible itself. If granted, the whole fabric of supervisory inspiration will be found as irrational and superficial as it is unscriptural. Words are not things that can be tossed from mouth to mouth or pen to pen with indifference. They are the essential expression of the thought. If God gives any inspiration it must be in words. He *cannot* say, "Here is the thought. Put it in such language as you please." He *cannot* give the thought without giving it its appropriate language. The two are indissolubly married. Any attempt to reduce the contrary theory to the laws of language will reveal its incurable imbecility.

Our views included under our second and third heads will be presented in a concluding article in the ensuing *Quarterly*.

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## ART. II.—M'CLINTOCK AND STRONG'S CYCLOPÆDIA.

*Cyclopædia of Biblical, Theological, and Ecclesiastical Literature.* Prepared by Rev. JOHN M'CLINTOCK, D.D., and JAMES STRONG, S.T.D. Vol. I. A—B. New York: Harper & Brothers. 1867.

THE necessity for dictionaries in the various departments of science and literature results from the vastness, and constant increase, of the stores of learning. They are as important for the scholar as for the unlearned. But few of the best informed persons in the various spheres of knowledge use commonplace books; indeed, such books seem only like an awkward

substitute for the memory; and the time and work spent upon them appear, in the ardor of pursuit, to be little better than wasted. But even could every student be induced to keep a complete index of his reading, this would only leave him all the more conscious of his need of a dictionary. He wants not only to recall what he has formerly met with and read, but he wants to know all that others have met with; he wants that done for all learning which his common-place book has done for his own. This is precisely what a dictionary proposes to do within the range of its specialty. Books and manuscripts are scattered through all countries; in libraries, museums, and private studies, and in all languages. They are so numerous that the student is bewildered at the very thought of their number. He knows that on the question he may have in hand, by his unaided knowledge he can only find a hundredth part of the related literature. To get even this he must wade through a number of heavy volumes; and this process, laborious and painful as it is, must be repeated every time a new theme presents itself for investigation. Many of the questions that solicit solution will be minor ones, worthy of some pains, but not of sufficient dignity to pay for great labor; these must be passed over. The work of the dictionary is to bring into his hand, under a single glance of his eye, all libraries, with their manuscripts, volumes, pamphlets, maps, and pictorial illustrations. Not only need he not go from home, he is not obliged even to take down any considerable number of the books from his own shelves. The one book gives a general answer to his question, tells him the sum of what has been written, where, when, and by whom; and if he wishes to give special attention to any one subject, it furnishes him with a list of all the literature of any importance relating to that question.

A good dictionary, therefore, within the sphere to which it is devoted, is not merely a book, it is rather a library; nay, it is many libraries compressed into the compass of a few volumes. It is a luxury of the highest order. It has laid wealth, and commerce, and learning, and genius under contribution for the delectation of the student in his chair. It is the essential oil of universal human wisdom, put up in vials, nicely labeled and rolled up in wrappers printed over with full information of

the precious materials out of which it was manufactured. To make a dictionary worthy of the name, for some special department of science, is a work at once of the most delicate skill, the most Herculean labor, the most varied learning, and the most enormous expense. But few men of learning have purses suited to such an enterprise, and no one man, no dozen men, have the needed learning, or physical strength, or length of life for it. Herzog's *Real Encylopädie für Protestantische Theologie und Kirche*, employed directly about one hundred and twenty of the leading theologians of Germany, to say nothing of the many humbler laborers who must have rendered less dignified assistance. Smith's Dictionary of the Bible, comprising only three volumes, numbers about seventy contributors, mostly titled and official scholars. In each case the laborers used other previously prepared dictionaries, and thus added immensely to the number of their assistants. In such an enterprise, the past is summoned to the assistance of the present; or rather, the present builds upon the foundation of the past, and the larger the foundation laid by our predecessors, the more workmen they employed, and the more material they accumulated, the larger is the band of workmen needed now, and the more richly and abundantly must they be furnished.

We are only aiming to give an idea of the wealth of work involved in producing a scientific cyclopaedia, especially in a science so old and so vast in its literature as theology. We enjoy the consciousness of the costliness of the luxury. But vast as was the work in preparing Smith's, and especially Herzog's dictionary, that given to M'Clintock and Strong's promises to go far beyond it. Its plan is so comprehensive as to include more than both of them. With Smith it proposes to cover the whole ground of Bible antiquities: arts, manners, customs, habits, culture, geography, topography, climate, rites, ceremonies, and biography. With Herzog it stipulates to add Church history and theology. Beyond both it promises to include the theologies that are non-Christian, and a department of religious biography so extensive as to embrace almost every name of any considerable note in modern as well as more remote times.

Now let us see how this immense plan is carried out in the

volume before us, (the first of six or seven which are to constitute the work.) We find, as far as the first two letters of the alphabet go, not only that the plan is adhered to, but that it is carried out most punctiliously, even in regard to the smallest matters; indeed, one of the chief excellencies of the volume is its careful treatment of minor topics. Not only is there a complete vocabulary of Scripture proper names, of all sorts whatsoever, but whatever can be brought in from without to illustrate the smallest point is carefully employed. Take, for example, the word "Apple," not even mentioned in the English translation of Herzog, and only slightly treated in Smith. The new Cyclopædia, after bringing its learning and research copiously to bear on the word as biblical, introduces the "apples of Sodom," of which the reader has seen frequent mention in connection with the Dead Sea, and after identifying it with the fruit of the *Osher*, gives us a most beautiful engraving of the tree and its fruit. A similar remark may be made respecting the treatment of "Anoint." In Smith there is a brief discussion of the merely scriptural relations of the word and no pictorial illustration. The new cyclopædia gives a much more thorough treatment of its biblical connections, extends its notice to modern times, and presents three engravings: the first exhibiting the Egyptians anointing a king, the second, an ancient Egyptian servant anointing a guest, and the third an ancient Egyptian king anointing the statue of a god.

Perhaps this may be a suitable place in our article for the more extended mention of the engravings of the work. They are very numerous, and, in our opinion, of great importance. In the description of buildings, of instruments of agriculture, of mechanics' tools, of jewelry, of pottery, of furniture, of plants and trees, and of the various forms of physical movement, whether in labor or in sport, the letter press only gives us the materials out of which the imagination often labors in vain to construct the thing described. More generally, indeed, the mind passes it by without even an effort at mental construction. But the picture is almost the thing itself, set before the eye and taking its place in the mind without conscious exertion. For example, the engraving of the interior of an ancient Assyrian palace court, on page 497, will at once force

into the reader's mind a better and much more vivid idea of ancient oriental magnificence than a whole volume of type. In accordance with this natural view, as we regard it, the authors have most copiously employed the engraver's art. In architecture, in agriculture, in the treatment of jewelry and amulets, of armor, dresses, plants, etc., they have used plates in great profusion, and much to the improvement of their book. In agriculture, armor, and attitudes, the pictorial illustrations are very complete and full, and those of plants are excellent. The maps of the countries mentioned in Scripture, especially those of the different Israelitish tribes, are carefully drawn, and, distributed as they are through the work, on the ordinary page, both obviate the necessity of an atlas, and prevent interruption from the consultation of an additional volume. Maps of the modern countries related to the questions discussed, are also given, and in the same convenient form.

But all this minute care does not in the least interfere with thoroughness in matters of deeper importance. The great questions of theology are discussed with remarkable thoroughness. Let us examine a few of the principal theological articles. Take first "Apologetics." The general scientific character of the book will be seen here, once for all, by its method of dealing with a department of theological science. It begins by distinguishing between apologetics and apology, apologetics being the science of apology. Apology is a defense of Christianity, and apologetics must indicate the method of that defense. A Christian apology is no more apologetics than a book of sermons is homiletics. It is then shown that there are two principal methods of apologetics, namely, the historical and the philosophical. The former, relying upon criticism and history, and the resultant credibility, and the latter boldly attempting to prove Christianity to be the religion of humanity, by an appeal to the higher reason and the divine consciousness within us. We have recently seen an attempt at the latter method by Dr. Peabody, of Harvard, in a volume entitled "Christianity the Religion of Nature." His success is not striking. The Cyclopædia very properly remarks "that this branch of theological science must embrace both the philosophical and the historical methods," in order to show, not only that Christianity is a true religion, but that from its very nature, as

well as from the nature of man, it is the religion of mankind. These points are as fully set forth as they could well afford to be in a dictionary, while authorities are scattered all along, with volume, chapter, and page all carefully given, and an extended catalogue of the literature of the subject added at the end of the article.

Having discussed apologetics, and told where its literature lies stored; having shown that with the single doubtful exception of Farrar's "Critical History of Free Thought," we have no book in English which can be called a treatise on apologetics—that works of this sort are to be looked for in the German language—the Cyclopædia proceeds to "Apology," in an article on which word it gives the reader an admirable brief history of the Christian apologies from the earliest times. Commencing with the "early age," it proceeds to the "middle age," thence to the "Reformation," and thence to the "present time," compressing names, opinions, parties, antagonisms, quoting from the best authorities, citing others, characterizing men, books, times, movements, and taking especial pains to let the reader know which are the ablest and best, and which the worst books in the literature of the subject. In the ten pages devoted to this article, beside the information given, crowded and yet clear, literature enough is referred to to keep the student at work a short lifetime.

Another article, shorter than the last, which may be given as a striking instance of blended compactness and clearness, is "Antinomianism." In a gem of an article like this, which, however, is made up mostly of apt, sharp quotations, one forgets he is reading a dictionary.

Let us now test the theological soundness of the new Cyclopædia. Is it safe, according to the judgment of the orthodox Churches, and as tried by the faith of the Christian ages? It is not easy to find calmer discussions of Christian dogmas than are offered here. The tone throughout is so quiet and impartial that one forgets all about denominations. Quotations are made from writers who differ from the authors of the Cyclopædia fundamentally, differ in the particular passages quoted, and are still left uncontradicted. The theological standpoint of the work, or of the particular article, is quietly relied on for an answer. This is especially so where the difference of

view lies simply between the authors and others who are orthodox. But this abstinence from polemics holds even where, vital error is concerned, but holds in a way to make truth all the more attractive and effective. Our authors and their assistants are most thoroughly orthodox. They do not evince even the slightest possible leaning toward the prevalent rationalism. They write like men perfectly familiar with the whole history of theological vacillation. Knowing what has been, they are prepared for what comes, and seem to feel satisfied that the divine force of Christianity which overcame error in other forms and in other ages, will be sure in every new struggle to reassert its old superiority. Indeed, this uncontroversial aspect—this absence of pen-brandishing and of all calling of hard names—seems the natural result of the mass of learning through the midst of which the book moves. Such wealth of resources, such massiveness of defense, need not be jostled from its path. It will go on quietly to its end, and let candid intelligence give its verdict. It nevertheless contradicts heresy in the most effectual way. It writes always with orthodoxy as its presupposition, and yet, when it comes to the individual questions of theology, those against which the old and the new rationalisms have tried their strength, it meets the issue in the spirit of modest certainty, and errs, if at all, by doing too much. We might illustrate these observations by reference to the articles on "Arianism" and "Atonement." Let us look for a moment at the latter. How refreshing to a Christian who believes at once in heart experience, in the plain statements of Scripture, and in the confirmations and developments of Church history, especially after the excitement of the essays and reviews, after the last book of Bushnell, to have the atonement defined as "the satisfaction offered to divine justice for the sins of mankind by the death of Jesus Christ, by virtue of which all penitent believers in Christ are reconciled to God and freed from the penalties of sin." This is the very next thing to Scripture, and sounds very like it. It is pervaded by the ancient spirit, while it is only the opening sentence of an article that gathers, compares, and cites the stores of modern and ancient learning. It is the very glow and heat of our orthodox psalmody, and yet boldly confronts and disarms the smart or ingenious criticisms of neology. The

article proceeds to discuss the "Scripture doctrine," and then to give its history, tracing its progressive development and its conflicts through the ages of the Church, and bringing it down to its last phase in the plausible and ingenious, but still feeble book of Dr. Bushnell.

As an example of fullness of treatment and boldness of criticism, we may call attention to the article on the "Authorized Version." It is introduced by a history of all the early attempts at Anglo-Saxon and English translation of the Scriptures, matters of great importance for such a book. Then comes a minute account of the origin of the authorized version itself, followed by a candid and, some will say, a harsh criticism of its merits. The writer, however, concedes to our *Bible* many excellencies, among which are mentioned its simple Anglo-Saxon words and its pure and nervous style, rendering it dear to the hearts of the common people and even attractive to little children. In respect to general accuracy it is allowed to compare favorably with the Septuagint and Vulgate, and other ancient translations. To these commendations, which it seems to us ought to have been multiplied, heavy drawbacks are very justly presented. We gain nothing by concealment of blunders and weaknesses either here or elsewhere, and yet we ought to claim full credit for every advantage, especially in a case of this sort. Some of the drawbacks mentioned in the article are obvious as they were unavoidable. They are the results, as the author shows, of the crude state of oriental learning, and especially of biblical science, in the early part of the seventeenth century. How could places and customs be intelligently rendered when the explorations of the Holy Land had been so imperfectly made, and sacred antiquity had made so little progress? How could the "Hebrew tenses" be perfectly and delicately rendered when the great scholars in oriental learning had yet to be born? And how could "Hebrew poetry" be reproduced in English when, besides the want of scientific philology common to the times, there was hardly a poetic head in the whole list of translators. It perhaps never entered into the mind of King James or any of his advisers that there could be any possible relation between the divine book, on which rested the immortal fate of the world, on which was built up the mammoth State Church of the English nation, and

the art of Shakspeare and Milton. When the next authorized version is attempted it will be well to give David and Isaiah into the hands of a poet, especially if one can be found who, besides possessing the saered fire of poesy, is steeped in the ancient lore of the Hebrews. A poet alone can translate a poet; but a poet can, as witness the rendering of some of Schiller's finest poems by Coleridge. The greatest difficulty would be for the poet to translate himself back three thousand years.

Another and most serious fault found with the Authorized Version is its indelicate words and phrases, which render its reading in some parts, particularly the Song of Solomon, inadmissible in a promiscuous assembly. The writer admits that the difficulty sometimes lies in the passage itself; and this, of course, is a sufficient reason why such passages should not be read in a mixed company. History, for example, and law, must be explicit; crimes, in the one case, must be described, and in the other, clearly defined. And as in other instances of law and history, this minuteness may not be well suited for reading in a mixed company. But it is true, as the article says, that in most cases the indelicate language could have been substituted by admissible euphemisms or circumlocutions; and hence, this fault, like those relating to poetry, philology, geography, and antiquities, must be traced to the age of the translators. Shakspeare, so pure among his contemporaries, will show that the indecencies of to-day were scarcely improprieties in his time. It seems to us, therefore, that the criticisms of the Cyclopaedia lie rather against the scholarship and taste of the seventeenth century than against the work of King James's translators. Even as compared with all other modern translations, excepting that of De Wette, perhaps, their work is still the best extant. The men of the seventeenth century did nobly for their age, excelling all that went before, and being still in advance of those who come after them. Their errors were in the grain and culture of their times; and the demand for a new translation, which indeed is not slight, is no reproach to them, but rather to us, who have not met the necessity of our day as they did of theirs.

We agree with the article, however, as to the need of another translation, and believe that the spirit which created the Bible

Societies and which keeps life in the Evangelical Alliance, may yet, and perhaps at no distant day, produce it. The evangelical English-speaking Churches might effect it by joint action; and such a work, without taking the place of the old book, enthroned in the popular heart, would serve, as the writer of the article observes, an important purpose in the sphere of criticism. The work, however, will be a very delicate one, and it may be that the body of Christ is not yet sufficiently united, even in spirit, to inaugurate it. Certain it is that no one-sided movement, such as seeks to change a word in the interests of a sect, and translates the whole Bible with that view, can do the needed service. It has already been found that the word *immerse* has no power to float the Baptist Bible into popular favor.

One of the most important features of the new Cyclopædia is its extension of the sphere of theology to the inclusion of the non-Christian beliefs. It will thus embrace Hinduism, Buddhism, Mohammedanism, and Confucianism, with the inferior forms of false religion, giving their history, their ethics, mythology, and worship. We have an excellent example of what this department may be expected to do in the article on Buddhism. It is divided into six parts, occupying eight columns. The headings are: the biography of Buddha; his system—theological, cosmological, pneumatological, anthropological, and ethical; Buddhistic worship; the history of Buddhistic progress and development; monuments and remains; and finally, the sources of information. The value of such knowledge as is here so abundantly and carefully given, for a book of this kind, cannot easily be estimated. The great work of missions, now opening to the Church with unprecedented rapidity, lays upon every Christian pastor the necessity of knowing the people to be converted, and the religions to be subverted. The same holds true of prominent laymen and of Sunday-school instructors. They must understand that these systems of oriental falsehood, hoary with age, and strong in the love of millions of the human race, are not the products of wholly uncultured minds, without subtle ingenuity, and unsupported by serious or earnest thinking. And but few pastors, to say nothing of humbler Church laborers, can find time to study the books devoted especially to these religions. In the

absence of these special works, if the article on Buddhism is a fair specimen of what is to be looked for in the same line, they will find here the whole range of the non-Christian theologies, presented in a condensed form, with lists of the literature necessary to enable them to carry their studies still further if so inclined. This is really a magnificent idea.

In the department of religious biography, the work is in keeping with its thoroughness elsewhere. Indeed, it is quite a complete dictionary of religious and ecclesiastical biography. Side by side appear the ancient and the modern, the more and the less renowned. We have admirable sketches of Augustine, Anselm, Bernard of Clairvaux, and Arminius, while our own times are honored in Lyman Beecher, Thomas Brainard, Nathan Bangs, the African bishop Francis Burns, and others.

Nor can we see any ground for the charge that too much space has been devoted to the Methodist clergy, or that the less famous among them have been disproportionately honored. It is true that some Methodist names have been rescued from oblivion which, perhaps, writers of other communions might not have recorded, but precisely the same service has been done for a still greater number of names belonging to other denominations. Indeed, we have been struck with the modest spaces devoted to the greatest names of Methodism. The authors seem to have been restrained by the apprehension of sectarian criticism, but with all their reticence have not escaped it. Was it overdoing to devote two columns to Dr. Bangs, who for many years was the foremost man in Methodist literature, who was missionary secretary, a Church historian for his own denomination, an editor, and an adroit and voluminous controversial writer? Does it not look like stinting to devote only half a column to the African bishop, Francis Burns, whose election as bishop made almost an era in Methodist Church history? Only half a column to a modern African bishop, elected in the face of great national prejudices and strong feelings of caste, and living and dying an honor to his Church, is a signal instance of calmness, especially in the very hour when everything relating to the people of color is undergoing excited and prolonged discussion. There, too, is the name of Richard Boardman, one of the first Methodist missionaries to America, one of the men who laid the foundations of Method-

ism in the land. He has his story told in thirteen lines, while George Dana Boardman, the Baptist missionary, has more than double that number. Jabez Bunting, perhaps the most distinguished Methodist since the time of Wesley, occupies a single column; and Joseph Benson, a noted commentator and brilliant preacher, half a column. But the most remarkable instance of denominational modesty and reticence in the volume, and one of the most striking on record, is the case of Bishop Asbury. This old bishop is only less than the historic idol of American Methodism; he is esteemed at once a sage and a saint; he was indeed a father with the power of a sovereign. Consecrated to poverty and celibacy for the sake of building up and establishing a true spiritual Church, he wove his labors and his journeys over the length and breadth of the continent, and at death left numerous and powerful the communion he had taken charge of in its very infancy. And yet these gentlemen are so self-restrained, so beyond the bias of sectarian influence, that they can write the history of their own apostle in two columns. The truth is, that those who complain of the amount of space here devoted to obscure Methodist names must have read under the inspiration of the evil bias they deprecate. They have created what they dreaded. The authors of the Cyclopaedia have only done for their own communion what they felt themselves bound to do for others. They have placed side by side from all denominations names whose fame was confined within their own particular communions; and the readers of the several denominations, glad to meet their own minor celebrities, and not recognizing those of other parties, have wondered what they were doing in such company.

To conclude what we have to say of the department of biography, and to show the completeness of the book in this respect, we will refer to the name "Brown." In the English translation of Herzog we find but a single person mentioned of this name, and that is the founder of the English sect called *Brownists*. In the volume under review there are no less than eighteen celebrities given under this name, among them the father of the Brownists, so called. Here, as a matter of course, are John Brown, of Haddington, and his no less celebrated grandson; also an archbishop of Dublin, and, above all,

old Sir Thomas Browne, one of the noblest, quaintest, and most devout writers of the seventeenth century. So far as we know he is the greatest Browne, with or without the final e, that ever lived, and his "Christian Morals," and "Urn Burial," and "*Religio Medici*," place him in close relations with the Church and religion.

In a great cyclopedia such as this it would have been pedantic, not to say trifling to aim at originality. Where historic truth and scientific accuracy are especially sought, we think little of the mere vehicle of their conveyance. A paragraph or a column over the name of Neander, or Robinson, is much more readily trusted than the most graceful and thorough working over of the same matter by any eloquent pen unknown to historic or scientific fame. The reader wants the learning of his question; he wants to see it in the very shape in which he would have read it had he himself investigated the authorities. Remodeled by an ambitious writer it might have changed meaning. Any complaint against such a work as this for want of originality in the mere form of the matter would betray ignorance of its aim, as also of the wants of students. True, from the imperfection of previous labors in their line, as also from the necessities of their own dogmatic standpoint, the authors have been compelled to be largely original. More than half the purely biblical articles are entirely new, and most of those belonging to other departments are partially so. In some instances the minutest matters in the biblical department have cost immense labor. Their literature has been pursued through innumerable well-filled shelves, and has sometimes rewarded labor by being found in the smallest parcels, often only in inaugural addresses of German professors. Of no great value when secured and put into form for the student, it is still a relief, if not a positive comfort, to know that the whole literature of the subject is before him.

In their preface, Drs. M'Clintock and Strong tell us that, while they have done their work "from their own theological point of view, they hope they have wrought in no narrow or sectarian spirit." Candor, such as theirs, cannot fail to concede the justness of this claim. The pervading spirit of the volume, and of each particular article, is that of the broadest Christian catholicity. We say this the rather, because one or two of the

weekly religious journals have ventured to hint the contrary. As toward the scholars from whose noble labors the book has drawn so much and so wisely the authors exhibit both fairness and gratitude, so toward the divisions of the Church that differ from their theological standpoint they deal with the most rigid and kindly impartiality. We have looked in vain for an unfair, a rash, or passionate word toward any orthodox denomination. In this respect the book appears to be faultless. An example of this is to be found in the article on "Arminianism." No doubt, indeed, is left as to the views of the writer. He cannot, of course, be so polite as to distort the facts of history on behalf of the Synod of Dort, or against the Remonstrants, for example. But the truth is given in the least offensive form; not unfrequently, as indeed history demanded, putting Arminianism in bad company, personally, dogmatically, and even politically. Of the charge of paying undue attention to Methodist names we have already disposed. For every obscure Methodist name it has atoned with a half dozen non-Methodist, equally obscure, and yet all of them were persons who, by their labors among their own people, had attracted attention and earned enduring, if not wide, honors.

It will be a great recommendation to this book, as it is an indisputable excellence, that it contains so little beyond the reach of the English reader. A great deal of the Greek, and Latin, and Hebrew, etc., quoted in books of reference intended for the unlearned as well as for the learned, is mere finery, which good taste would have utilized by translations, with careful references for such as might wish to verify them. The great majority of educated men retain no such easy familiarity with their school studies as to read strange Greek and Latin familiarly, and are no more anxious to get down grammars and dictionaries to explain explanations, than they are to lay aside their book to consult an atlas. The foreign languages here are dealt with very much as questions of geography are; what the interleaved maps are to countries, cities, and rivers, the translations are to the foreign languages. This may be called a part of the machinery of the book, intended, like the breadth of its plan, and the admirable division of its longer articles into different distinctly marked heads, to facilitate the use of such vast stores of material. To the learned, this lack,

if it be one, is more than compensated for by an extended bibliography, in which everything needful is included.

In a word, we have in this volume the beginning and the promise of the noblest work in its line ever attempted in our language. If prosecuted to the end as it has been commenced, it will bring great honor to the authors, to the Methodist Episcopal Church, and to American ecclesiastical and theological scholarship. In its sphere it will become a universal and indispensable necessity; it will add greatly to the already wide and honorable reputation of the publishers; by its catholic spirit and its use among all denominations it will tend to bind the evangelical Churches more firmly together; and finally, in an age strikingly characterized by infidel insolence, it will place in the hands, and within the reach, of Christian teachers, the best means both of defense and aggression.

In our comparisons between this and similar works we have not meant to be invidious. Without previous workers the book under review had been an impossibility. What is now especially wanting is to convince the public that the work will be hastened on to its completion. The enterprise of the publishers and the character of the responsible authors ought to be sufficient for this; but the best assurance will be the rapid successive appearance of the several volumes.

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### ART. III.—NAST'S ENGLISH COMMENTARY.

**A** *Commentary on the Gospels of Matthew and Mark*, Critical, Doctrinal, and Homiletical; embodying for popular use and edification the results of German and English Exegetical Literature, and designed to meet the difficulties of Modern Skepticism. With a General Introduction, treating of the Genuineness, Authenticity, Historic Verity, and Inspiration of the Gospel Records, and of the Harmony and Chronology of the Gospel History. By WILLIAM NAST, D.D. 8vo., pp. 760. Cincinnati: Poe & Hitchcock. 1864.

IT is time native American theologians were looking to their laurels. With a Schaff in the department of historical theology, and a Nast in that of exegesis, the Germans are in a fair way to show us not only what they can do in their own tongue, but also in our American vernacular. Let our scholars see to it, that in the literary domain the “native” party

do not come to deserve the name applied to a certain political predecessor, the party of the "Know-Nothings."

The work whose title we have above given is one of which the whole American evangelical Church may justly be proud. In individual excellencies it may have been surpassed by one or two other works; but taken as a whole, estimated with respect to breadth of learning, critical and exegetical skill, freshness of material, perspicuity of style, sweetness of temper, and beauty of typographical execution, no commentary has yet been produced on this continent which is its equal. The German original, whose publication was commenced in 1860, called forth high encomiums both in this country and in Europe; but this English edition is in many respects an improvement upon the German.

So far our task as a reviewer is easy. After several years' regular and almost daily use of a commentary, it is very easy to pen a comprehensive statement which shall express one's general estimate of its value. This we have done. To *review* a commentary, however, is a very different thing. To do the work thoroughly one would need to make the review as voluminous as the volume reviewed. The exposition of a single verse would often require, in justice to the author and in justice to the subject, an entire review article of ordinary length. A few sweeping statements will not answer. The topics upon which the commentator is called to expatiate are so exceedingly numerous and varied that an expositor may excel all predecessors in some things, and yet be utterly deficient in others. In the parables of Christ he may be a master, in the epistles of Paul the merest neophyte. No man is equally at home on the Mount of Beatitudes and in the visions of the Apocalypse. As a consequence, we discover inequalities in all commentators; some of their expositions are much better than others. So far as these excellencies or defects are traceable to peculiarities inherent in the mental or spiritual character of the author, they may be briefly pointed out and illustrated by the critic, but even this process gives the reader but a very imperfect idea of the real scientific character and value of the work reviewed. To really review a commentary one would be obliged to descend to details, to take up, reproduce, and criticise each exposition in order, book by book, chapter by chapter. This, however, is plainly impracticable.

A strict and proper review of Dr. Nast's work being thus out of the question, we purpose to limit ourselves in the present paper to a brief description of its three distinctive features. These three distinctive features pertain to the departments of Christian Apology, Exegesis, and Systematic Theology respectively. In the first place the work is "*designed to meet the difficulties of modern skepticism;*" and in the second it aims to "*embody for popular use and edification the results of German and English exegetical literature;*" in the third it proposes to present "*the doctrines taught by Christ and his apostles as fully as is done in works of systematic divinity.*" Let us see in what manner, and with what success, these several aims have been carried out.

#### I. ITS APOLOGETICAL CHARACTER.

Dr. Nast possesses peculiar qualifications for the work of a Christian Apologist. German born, growing up to manhood precisely at the time when Rationalism held undisputed sway throughout the German Churches, trained in the best institutions of his country, a classmate and personal friend of *David Friedrich Strauss*,\* in those years himself a thorough skeptic, surely he knows "the difficulties of modern skepticism" as few others can. On the other hand, springing, as he does, from that honest Suabian stock which has given Germany so large a proportion of her profound theologians, born into the kingdom of grace by a most marked and blessed experience, matured by the studies and toils of more than thirty years in the ministry, sharpened and enriched by the experiences of a public journalist for an equal period, as perfectly familiar with English, Scotch, and American literature as with that of his native country, surely he is prepared, as few others, to meet and remove these self-same difficulties. We rejoice that a man of

\* It is certainly very curious and remarkable that so many coincidences should be traceable in the lives of these two chief representatives of German Rationalism and German Methodism. The one was born in the capital, the other in the royal *Residenzstadt* of Wirtemberg. If we are rightly informed they were classmates, not only at Tübingen, but also at the preparatory school in Blaubeuren. The publication of the "*Leben Jesu*," and Nast's conversion and union with the Methodist Episcopal Church, fell in the same year, 1835. That year marks the grand moral crisis in the career of each. In 1864, after twenty-nine years of miscellaneous labors, Strauss reappears with a new *Leben Jesu*, and, strange to say, the same year, and but a few weeks later, Nast meets him with the work before us.

such natural, providential, and charismatic qualification for the work of defending the Gospel records has really entered upon the task, and that the results, so far as they lie before us, are so eminently worthy of their author.

With respect to the propriety of introducing this apologetical element into his work, the doctor seems at first to have had some doubt. (See Preface, page 8.) Having satisfied his mind on this point, however, he entered upon the argument, he tells us, "with the conviction that in order to make it answer the wants of our day it must be strictly historical, free from all dogmatical premises, compelling the opponent, by facts which he admits, to confess the unreasonableness of his doubts; in short, changing the defense of the record of revelation into an attack upon its rejectors, by requiring the skeptic to account for the historical facts of divine revelation, and especially *for the personality of Jesus Christ*, a problem which no human ingenuity or learning is able to solve on any known natural principle." To this task he devotes a general introduction of nearly two hundred pages, a treatise of such completeness and value, that it has been issued in a separate form, and incorporated into the new course of study prescribed by the bishops for the candidates of the Methodist Episcopal Church.\*

In this treatise one can recognize but a few pages of the

\* We know not how to give a conspectus of his argument, in its full extent and logical articulation, more concisely than by presenting the epitome given us at its head:

**PART I. THE GENUINENESS OR INTEGRITY OF THE SACRED TEXT.—§ 1. Introductory Remarks.**

**CHAPTER I. *The History of the Text.***—§ 2. The Change of the Original Text with regard to its Outward Appearance. 3. Some General Remarks on the Existing Manuscripts of the New Testament. 4. A Consideration of the Variety of Readings presented by the Manuscripts of the New Testament.

**CHAPTER II. *The Impossibility of Success in an Essential Mutilation or Corruption of the Gospel Record.***—§ 5. Argument from the Agreement of the Respective Copies of the Four Gospels. 6. Argument drawn from other Considerations.

**PART II. THE AUTHENTICITY OF THE GOSPEL RECORDS.—§ 7. Introductory Remarks.**

**CHAPTER I. *The Outward Historical Testimonies.***—§ 8. The Testimony of the Apostolical Fathers. 9. The Testimony of the Fathers in the Sub-Apostolical Age from A.D. 120-170. 10. The Formation of a Canon of the Universally-acknowledged Books of the New Testament at the Close of the Second Century. 11. The

*Allgemeine Einleitung* prefixed to the German edition. That was an Introduction to the entire New Testament, this limits itself to the Gospel records. Even the materials which have

Early Versions of the New Testament. 12. The Testimony of Heretical and Apocryphal Writings. 13. The Testimony of Heathen Adversaries.

CHAPTER II. *The Internal Evidences*.—§ 14. The Peculiar Dialect of Greek in which the Evangelists wrote. 15. Some other Characteristics of the Style in which the Gospels are written. 16. The Frequent Allusions of the Evangelists to the History of their Times. 17. The Relation of the Four Gospels to each other and to the Acts of the Apostles. 18. The Authenticity of the Gospels—a Postulate of Reason, as it alone accounts for the Existence of the Christian Church, and for some of Paul's Epistles, whose Authenticity is universally Admitted. 19. The Absurdity of the Mythical Theory.

PART III. THE HISTORIC VERITY OF THE GOSPEL RECORDS.—§ 20. Introductory Remarks.

CHAPTER I. *A Consideration of the Objections that have been raised against the Credibility of the Evangelists*.—§ 21. The Alleged Discrepancies or Contradictions in the Four Gospels. 22. The Assumption that Miracles are Impossible and Unsusceptible of Proof. 23. The Alleged Lack of Sufficient Testimony by Profane Writers.

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been retained have been so thoroughly recast that the new work presents more of the appearance of being *aus einem Guss*, as the Germans say, than did the old. As may be seen even from the above contents-table, it covers much ground. Its special merit is, that it is written from the standpoint of to-day. It must necessarily touch upon some objections as old as Celsus, but it gives special attention to the cavils and sophisms of current infidelity. The mythical theory finds an admirable statement and réfutation in § 19, the miracle question is discussed with equal freshness and vigor in §§ 22 and 30, and the modern argument derived from the exceptional and supernatural character of Jesus Christ is developed in §§ 27–30 with a fullness, force, and eloquence altogether refreshing. The power and value of the whole argument is greatly augmented by a liberal subsidizing (with honorable acknowledgments) of whatever seemed incapable of improvement in the latest works of Anglo-Saxon and German apologists.

But our author's apologetical labor is not confined to this comprehensive and able Introduction. It runs through the whole body of his work, appearing at every point where rationalistic ingenuity has thought to find a vulnerable spot in the history, doctrine, or spirit of the Gospel. These detail apologies are always good, often admirable. He never knowingly passes over a difficulty, never understates its force. Much of his success in meeting the objections of the unbeliever is due to his skill in placing his reader in the proper point of view. In this respect he resembles the best evangelical apologists of Germany, from whom he has learned much. A fair example of his skill in this line is furnished us in his remarks upon Christ's resurrection. We would gladly quote them at length, but lack of space forbids. Taking these apologetical portions of the Commentary in connection with the General Introduction, we have a compendious defense of the truth of the Gospels, which, in point of comprehensiveness, logical force, and adaptation to the times, may challenge comparison with the best works of professed apologists of Scripture.

## II. ITS EXEGETICAL CHARACTER.

Some commentators study the Scriptures in the light of Scripture alone, some in the light of patristic lore, some in

that of favorite denominational predecessors. Dr. Nast, while neglecting none of these sources, finds his chief stimulus and aid in the fresh-cut pages of our last great Protestant expositors. Equally at home in the literature and thought of Germany, England, Scotland, and America, he gathers from all the great fields of Protestant culture. He summons around his study-table not only the great masters of biblical interpretation, who flourished in former centuries, but also those whose names belong to ours. There they stand: Stier and Alford, and Stuart and Olshausen, and Trench and Meyer and Ryle, and Alexander and De Wette, and Kitto and Barnes, and Tholuck and Ellicott, and Owen and Lange, and Wilson and Jacobus, and Heubner and Cumming, and Morrison, etc.; a motley, but rare and fruitful convention. The results of their diversified testimonies and suggestions, when sifted, summed up, and popularized by the cool judicial mind of our author, are most precious. It has been thought high praise to style a commentary catholic, unsectarian; here is one which is free not merely from the traditions of a sect, but, in fact, from the traditions of the national and confessional literatures of Protestant Christendom—a commentary more truly cosmopolitan than any other ever yet produced. In this respect Dr. Nast's work must be regarded as pre-eminently American. For just as American civilization is gradually absorbing all that is excellent in the civilizations of the older nations, and out of these diversified elements developing a new, higher, broader, and purer type, so our young American scholarship, learning from all, but copying none, is destined to develop itself in a form which shall combine, in faultless proportion, the thoroughness of the German, the practicality of the British, the vivacity of the French, and the elegance of the Italian. No theological work has yet appeared among us more perfectly coincident with the axial line of our normal national development than the one now under review.

We might expatiate at much length upon the mutual advantages which would accrue from a more intimate association of Anglo-Saxon and German mind, and upon the mutually complemental character of the two literatures, but our space is too precious. Suffice it to say, that whatever the Germans may profitably learn from us, there is very much that we can learn

from them. No other country in the world has such a body of learned men devoted to special studies as Germany. In no other country do we find the same combination of ardor, opportunity, and patience in scientific pursuits. How large a proportion of our Church histories, our commentaries, our critical and philological apparatus, consists of translations from the German! And yet how ill-adapted to our practical use do we find these alien works! How often do we experience the embarrassment of having to choose between a profound German work, wholly unsuited to our use, and a superficial or antiquated English one, admirably adapted to our needs.

In the department of New Testament exegesis, the German literature of the last twenty-five years is exceedingly rich. The plowshare of Rationalism cut ruthlessly deep, but it only prepared for the good seed a deeper and softer soil. If old Winfred's sowings brought forth thirty, and Martin Luther's sixty, those of our day are bringing forth not less than a hundredfold. As outward persecution intensifies the spiritual life of the Church, so the attacks of skepticism concentrate her thought upon her faith, and deepen her apprehension of its august mysteries.

In the presence of powerful and active enemies she counts all things but loss for the excellency of the knowledge of Christ Jesus her Lord; she ponders this knowledge in her heart, not merely in her head; she studies it from new points of view; she becomes more cautious in her statements of it, lest haply she give the enemy an advantage; in fine, she learns what nothing but appreciative, loving, reverent study can teach her. Such has been the experience of the Church in all ages, and it has been repeated in the recent history of the German evangelical Church. The results we see in the works of such men as Stier, Tholuck, Lange, etc. The project of embodying in one work the results of these men's devout studies with those of the best exegetical scholars of Great Britain and America, and of presenting them, in thoroughly digested form and in popular language, to the great Anglo-Saxon public, is a truly magnificent one. We trust it may attain to a complete realization.

But our readers will wish to learn in what manner this project has been realized as regards Matthew and Mark. Have

we in Dr. Nast's work an independent commentary or a mere compilation? This is the question they are doubtless asking, and it is an important one. In reply we would say, that it is *not* "a mere compilation." Though sometimes quoting from others where we should much prefer to hear from him, our author everywhere preserves his own individuality. He does not allow his materials to master him, he everywhere masters them. In all our readings we do not remember to have found a single passage where, to conceal his own uncertainty, he takes refuge in an accumulation of mere citations. This is more than we can say of some of the most distinguished expositors of our time. And the charm of the whole is, that the more difficult the passage is, the fuller and more originally does he treat it; and the more discrepant his authorities become, the more emphatically does he declare his own position. Wherever he introduces quotations he almost invariably does it for one of three purposes: either he introduces them to serve as forcible amplifications of some position he has taken, or he does it to exhibit a position which he is about to controvert, or, finally, he does it to relieve the tedium of expatiating upon passages so simple and common-place that a child may understand them. Surely, quotation for such purposes is allowable and desirable in the most original styles of exposition.

Our author's exposition of the twenty-fourth chapter of Matthew is so complete an illustration of all we have here said, that we would fain present it to our readers entire. As this, however, is impossible, we must be content to give them a brief description, however imperfect and unsatisfactory it may prove. The doctor commences his introductory remarks by observing that "this prophetic discourse of our Lord has always, and justly, been considered one of the most difficult problems of exegesis." Classifying the various interpretations which have been attempted, he rejects (1) the one which applies the whole prophecy exclusively to the destruction of Jerusalem and of the Jewish polity; (2) the one which applies it literally to the destruction of Jerusalem and typically to the final judgment; (3) Dr. Whedon's original explanation, according to which verses 4-42 treat of the destruction of Jerusalem in contradistinction from the second coming of Christ; and (4) the premillenarian view, according to which verses 4-28

describe the condition of the Church down to the time of our Lord's second advent, and verses 29-31 his personal coming to introduce his millennial reign. In each case he gives the reasons in view of which he is constrained to refuse his assent. Of Dr. Whedon's explanation, however, he remarks in his German edition, "Were one obliged to choose between these three interpretations, [the premillenarian interpretation is not there enumerated with the others,] this last might deserve the preference." As regards the fourth view he concedes that it is philologically more natural than any other, and that it is supported by very distinguished modern authorities, such as Stier, Lange, Ebrard, Alford, and others; still, in view of its dogmatical difficulties, he is compelled to reject it. Adopting Lange's general division of the prophetic part of our Lord's discourse into three cycles, our author next proceeds to expound the first division (verses 4-14) under the superscription, "A General Survey of what must precede Christ's Judicial Coming;" the second, (verses 15-28 covering the same period as the former,) under the heading, "The Premonitory Signs of Christ's Judicial Coming;" and the third, (verses 29-36,) under that of "The Judicial Coming of the Son of Man and the Virtual Beginning of the Final Judgment." At the head of this last section we have a full and thorough discussion of the difficulties attending all known interpretations of these verses, the literal, the postmillenarian, and the premillennial alike. Finding himself unable to adopt either, the doctor proceeds:

After weighing all the difficulties besetting the case, we venture to suggest a new solution. It is this: that we take what is said of the coming of Christ, in verses 29-36, figuratively, and understand by it *a judicial visitation of nominal Christendom by Christ, in order to destroy all ungodly institutions and principles in Church and State, of which (providential) visitation, the overthrow of the Jewish polity was but a type, and which itself is in turn the full type of the final and total overthrow of all powers of darkness on the great day of judgment.* Since commentators have not hesitated to take the destruction of Jerusalem for a type of the final judgment, no one should find it strange that in the description of the judgment upon Antichrist, which, in its extent and consequences, is of much greater importance than the judgment on Jerusalem, figurative expressions are used that shall be fulfilled literally in the final judgment.

The great error in the figurative interpretation of verse 29 is, that it is referred to the overthrow of the Jewish commonwealth, while, according to the context, it must be referred to the restoration of Israel and to the overthrow of the nominally Christian, but apostate nations of the world. Now, inasmuch as this great judgment on apostate Christendom, or Antichrist, is not only a type, but the very beginning of the final judgment, the Lord uses, in describing it, figurative expressions, which will be literally fulfilled in the total change of the present heavens and the present earth, when he comes to the final judgment. In a similar manner he had described the events taking place before and at the destruction of Jerusalem in words which are to be completely fulfilled at his coming for the introduction of the millennium. The difference between this and the common view, which, taking the destruction of Jerusalem as the type of the final judgment, refers the words of the Saviour, in verses 29–31, to his visible coming to the final judgment, is very great, inasmuch as the latter view is irreconcilable with the plain words, "Immediately after the tribulation of these days."

The only question to be answered is, Are we warranted to ascribe to a prophecy a *double meaning*? All expositors, with the exception of the premillenarian literalists, return an affirmative answer to this question. We agree, however, with the literalists, in so far as to admit that the literal import of such words of the Lord as are recorded in verses 29–31 must not be deviated from, except the literal sense is contradicted by other plain declarations of the Bible, or by well authenticated historical facts; and such, we think, forbid us to find, in verses 29–31, a literal declaration of the personal coming of Christ to the final judgment. In allowing to these words a double meaning, in order to avoid the difficulties that beset the two other interpretations, we arrive at almost the same conclusions as Stier, who, though he applies the whole of chapter xxiv, and chapter xxv, 1–30, to the *personal* premillennial coming of Christ, and only chapter xxv, 31–46, to his final coming to judgment, discourses in his introductory remarks to the prophecy as follows: "The fundamental error, which most interpreters of this prophecy commit, consists in their losing sight of the relation which the great catastrophes sustain to each other. For the destruction of Jerusalem is, in itself, the first coming of the Son of man; only as such it has prophetic significance. It is a typical judgment of the world; the kingdom of the Lord appears typically established among the nations, in opposition to the rejected theocratic people; the two subsequent catastrophes—the Lord's coming at the opening and at the close of the millennium—are typified in the judgment on Jerusalem. In this light the Lord beholds the latter, and this is the reason why he uses, in chapter xxiv, 4–14, and again in 23–28, so strong expressions, that they find their complete fulfillment in the more distant events, although the intervening verses (15–22) contain a plain and unequivocal reference to Jerusalem. While in verse 29 the first

(typical) coming of Christ—to the destruction of Jerusalem—disappears almost entirely out of view, and a second (typical) coming of the Son of man for the purpose of gathering his elect into a visible kingdom appears in the foreground, it must not be overlooked that this second coming is likewise not the coming of Christ to the final judgment, but an intermediate one, and this intermediate coming of Christ is the key to the full understanding of the whole prophecy. From this intermediate coming of the Son of man is greatly to be distinguished the great final judgment day of the King of kings, the real end of the world, Christ's final coming for the purpose of separating the righteous and the wicked, and fixing their everlasting destinies immutably. Chapter xxi, 31–46."

To determine in detail how the events connected with the close of the days of Israel's tribulation will correspond to the portraiture given in verses 29–31, and in what the sign of the Son of man will consist, is impossible before the prophecy shall have been fulfilled. Yet the characteristic marks are fully revealed to us; namely, a dissolution of those powers and institutions of the world that are arrayed in hostility against Christ and his cause, (verse 29;) a conviction forcing itself upon all the inhabitants of the earth, that a revelation of Christ's judicial power is near at hand, a complete consternation of the wicked and the subsequent transformation of the kingdoms of this world into the kingdom of Christ, (verse 30;) which necessarily involves a partial separation of the wicked from the righteous, the union of all true followers of Christ, and the conversion and restoration of Israel. Verse 31; comp. Rev. xix and xx, 1–6.

Is it not perfectly scriptural to assume such a radical change of the moral state of the world by means of moral or providential instrumentalities and agencies, so that the present state of probation, which is founded on faith, not on sight, continues uninterrupted up to the end of the millennium? But if such an assumption is both rational and scriptural, how could this moral revolution of the world be symbolized more fitly than by the sublime scenes at the personal coming of Christ to the final judgment, namely, the dissolution and transformation of the present heavens and the present earth—that final completion of the probationary state of which the establishment of the millennial reign of Christ by moral means is both the earnest and germ? In short, what is more natural than that the Lord should describe the opening of the great judicial epoch with a providential judgment and its closing with his visible coming, by the same words, since the typical meaning of the first will fully correspond to the literal fulfillment of the latter?

In conclusion, the interpretation upon which we have ventured differs from all others in this: we do not take the judicial visitation of Israel, in the destruction of Jerusalem, as the full type of the final judgment; but we take as such a second providential coming of the Lord for the purpose of taking vengeance on the

antichristian powers, which have come out of nominal Christendom. We need scarcely say that, while we understand by the Lord's coming, described in verses 29-36, a providential coming, we do not thereby throw any doubt on the reality of his final personal coming. On the contrary, we can well apply to our view what Lange says on the relation of a spiritual or providential coming of Christ to his final personal coming: "The talk of a spiritual coming of Christ is in reality an absurdity, if this spiritual coming is not at the same time taken as the warrant of his final personal coming. The spiritual coming of Christ is related to his final personal coming, as the period is to the epoch. A new epoch comes in reality in every moment of the preceding period, especially with every forward move of this period. In the same manner, Christ's personal coming is prospectively seen in all that the Church and the individual believer passes through, but especially in all divine judgments upon every corrupt form of theocracy, in all reformations and purifications of the Church."

We have quoted thus largely because we knew not how otherwise to do full justice to our author's explanation and argument. When a man presents us with a new interpretation of so important a passage as the one under consideration, he is certainly entitled to be heard in its defense. It is hardly fair to lay his innovation before a thousand critical eyes without allowing him at the same time to state the reasons in view of which he deems it worthy of candid entertainment. We would gladly have given the doctor's objections to the traditional interpretations, as these are an important part of the argument for the new one, but in consideration of our limits we are confident he will excuse their omission.

In venturing some remarks upon the exposition above suggested—and certainly some remarks will be expected—the writer experiences no small degree of embarrassment from the fact that his own studies have been too little directed to the department of biblical eschatology to enable him to pronounce with any great degree of confidence upon any exegetical scheme which professes to perfectly harmonize all the varied and often apparently discrepant, allusions of Scripture to the last times. He has been accustomed to look upon those Scripture allusions as pertaining to the domain of New Testament prophecy, and consequently as being as difficult of interpretation as were the prophecies of the old dispensation before their fulfillment in the new. Still, as Raphael painted not only for the connoisseur, but also, and in fact chiefly, for the

unschooled in art, so we suppose the great masters of biblical interpretation must be content to submit their choicest *chef's d'œuvre* to the criticisms of the rude and uninitiated. Availing ourselves of this universal and traditionary license, we will venture to say that the new interpretation, though highly ingenious, and in its presentation exceedingly plausible, does not satisfy us personally. It has repeatedly appeared to our mind in so winning a form, and as a relief from so great temporary perplexities, that we almost seemed to ourselves to have already embraced it; but so often as we recurred again to the sacred page and read the clear, sober, explicit statement of the text, we have felt compelled to say, "No. If there are any passages in Holy Writ which teach in unmistakable language the visible personal advent of Christ to judgment this is one of them: *Kai ὅφονται τὸν νὺὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ*," etc.

What language can more explicitly teach a *visible* advent of Christ than this? Has not Dr. Nast himself taken terms less definite than these, in chapter xvi, verse 27, to denote "our Lord's second visible coming to judge the world?" (See p. 427.) If almost the only passage in which Christ is described as being *SEEN* as he comes in the clouds of heaven does not refer to his *VISIABLE* advent, how unreliable must be our proof that there is yet to be such a visible advent. It is chiefly in view of this difficulty that we are forced to say, the new interpretation, plausible as it is in itself, skillfully as it is presented, does not command our assent.

But in such a case as the one before us it is, perhaps, too much to require of a new interpretation that it be entirely satisfactory. A fairer way of estimating its merits would be to ask, whether or no it have *less* difficulties than those which it aims to supersede—whether or no it can be regarded as *more* satisfactory than the others. Examining it thus comparatively, we think both pre and postmillenarian expositors will unite in pronouncing it decidedly preferable to that method of interpretation which regards the whole prophecy as a highly wrought description of Christ's judicial coming at the time of the subversion of the Jewish metropolis and polity. We presume, also, that the representatives of both the figurative and the postmillennarian interpretation will readily concede that to

their minds the new one is beset with fewer difficulties than the premillennarian. Finally, we are equally confident that both the premillenarian expositors, and those who refer all to the destruction of Jerusalem, will say, Dr. Nast's view is somewhat better than the old postmillennarian. With such suffrages as these, emanating from quarters so diverse, the doctor may well be content. The dissent of an individual reviewer, and he a straggler from a different department, will weigh little over against these testimonies from such varied classes of professional expositors of Scripture.\*

\* The only difficulty which Dr. Nast urges against the postmillennarian interpretation is this: If the coming of Christ, described in verses 29-31, is to be taken for his final and visible coming to judgment, where is there any room left for the glorious epoch of the millennium? The coming here spoken of, he affirms, is to supervene not upon a millennial period of tranquillity, but upon troublous times; ("immediately after the tribulation of those days," or as Mark has it, "*in those days after that tribulation;*") his final and visible coming, however, must be conceived of as to occur at the close of the millennium, in immediate connection with the final judgment. The objection is one of some force, yet we think the following considerations go far toward justifying the prevailing interpretation. 1. Nearly all the passages which treat of Christ's final coming to judgment agree with this before us in representing it as occurring at a time of abounding wickedness. *None*, so far as we can remember, *describe it as supervening upon a period of millennial glory.* The prevailing representation is this, that in the last days perilous times shall come, evil men and seducers shall wax worse and worse; deceiving and being deceived; there shall be scoffers, walking after their own lusts, and saying, Where is the promise of his coming? They will be saying to themselves and to others, peace and safety; but just at this juncture, all unexpectedly, as a thief in the night, sudden destruction shall come upon them. Antichrist shall the Lord consume with the spirit of his mouth, and destroy with the brightness of his coming. To his troubled and oppressed saints he shall bring rest and deliverance; but on those who know not God, and obey not the Gospel of our Lord Jesus Christ, he shall take vengeance in flaming fire, punishing them with everlasting destruction from the presence of the Lord and from the glory of his power. (Comp. 2 Pet. iii, 2-10; Jude 17, 18; 1 Thess. v, 2, 3; 2 Thess. i, 7-10; ii, 1-10; 1 Tim. iv, 1-3, etc.) If, therefore, there is a difficulty in applying Matt. xxiv, 30, to Christ's visible coming in view of the fact that the period immediately preceding seems to be one of tribulation rather than of millennial glory, it is a difficulty which appertains to nearly all passages which treat of his final coming, and to some of them much more than to the one in question. Suppose we can succeed in explaining away the terms in this passage, can we hope to do so in all the others? And if we could, what would become of the doctrine of the final judgment, and all that is connected therewith? Admit the insuperable character of this difficulty, and there is no alternative left but to take refuge in premillennarianism.

2. Christ's non-allusion to the millennial period of the Church is no more singular than a thousand other "silences of Scripture." Considering the nature of prophecy, the brevity of the one before us, the immense period embraced in it,

With a word explanatory of the plan of the commentary we close this part of our article. Retaining the chapter and verse division merely for convenience of reference, our author divides the text into natural sections, which are printed in beautiful large type, extending across the whole page. To these sections he prefixes wherever it seems necessary, introductory remarks, the object of which is to clear up peculiar critical or chronological difficulties, and to give explanations which could not conveniently be incorporated into the notes. Under the text, at the foot of the page, we find such notes as pertain to the explanation of words, critical readings, proper names, etc., printed in small type. The properly exegetical notes follow the section in clearly-printed double columns, designated, not like Lange's, but according to the vastly more convenient versicular notation. At the conclusion of these come Homiletical Suggestions, a department upon which the doctor has spent less labor in this edition than in the former. For a voluminous commentary this plan is admirable, in one of small compass it would scarcely be practicable. In the work before us it has not been uniformly and slavishly adhered to, but modified to suit the varying character of the sections expounded.

and particularly the admonitory aim which our Lord had in view, it would have been yet more remarkable if he had introduced an allusion to it. A similar *saltus* of thought and language often occurs in the Old Testament prophecies. It recurs so often in New Testament prophecy, that not only Rationalists, but many evangelical theologians, have received the impression that the inspired apostles expected Christ's coming to judgment in their own day. Compare the doctor's remarks on Matt. xvi, 28.

3. There is but one solitary passage in the whole Bible in which a millennial confinement of Satan, and a millennial reign of Christ on earth, seems to be explicitly taught. That passage is the well known one in Rev. xx, 1-8. It occurs in a book which not one in a thousand claims to understand; and of those who pretend to understand it, hardly two in a thousand agree in their interpretation of it. If reduced to the dilemma of rejecting the received interpretation of this passage, or the received interpretation of Matt. xxiv, 30, surely it would be more reasonable to cling to the latter, supported as it is by the plain teaching of half a score of parallel passages.

4. The same considerations which may be adduced to explain the omission of any allusion to the millennium in such passages as 2 Thess. i, 7-10; ii, 1-10; 2 Pet. iii, 1-10, etc.—passages which, as Dr. Nast allows, (p. 538) do undeniably treat of Christ's personal coming to judgment—apply with equal force to its omission in Matt. xxiv, 29-31. If satisfactory in one case they must be also in the other; if not satisfactory in both cases, the premillennarians are right in rejecting them.

## III. ITS DOCTRINAL CHARACTER.

We have already consumed so much of our space that our concluding section, which we originally intended to make the longest and most thorough of the three, is likely to turn out the shortest and least satisfactory. To give the reader as perfect a conception of the doctrinal character of the work as is practicable in so brief a compass, we will first examine its teachings on some of the chief *loci* of the Christian system, and then endeavor to answer the question, how far the commentary redeems its promise to "bring out of the text the doctrines taught by Christ and his apostles as fully as is done in the works of systematic divinity."

1. *Inspiration.*—There being no passage in Matthew or Mark which, like 2 Tim. iii, 16, would naturally call for a full and careful exposition of the doctrine of the inspiration of the Bible, we find of course in this volume no such exposition. In the general introduction, however, in the fourth part, our author, in repelling "the attacks of modern criticism on the inspiration of the first three Gospels," clearly indicates his views upon the subject. As they are the views to which the most learned students and expounders of Scripture have always inclined, and which are at the present day almost universally adopted, it is scarcely necessary to cite his language. His teachings on this point are substantially identical with those of Alford, from whose *Prolegomena* he quotes freely.

2. *Miracles.*—The apologetical value and force of miracles are admirably vindicated in § 22 of the General Introduction, (pp. 86–92.) Further remarks upon their nature and office are found pp. 283–285. How to distinguish true divine miracles from the lying wonders of evil spirits is shown in the comments on Matt. vii, 22, and Mark ix, 38 *seq.* Contrary to some theologians our author takes the ground, "that supernatural or superhuman works may be performed by false prophets." Differing from Watson, he maintains that the so-called external evidences are not the sole or even the chief authentications of a revelation.

It is true, miracles were intended for a criterion to judge divine messengers by. (See Matt. xvi, 17, 18, and *passim*.) Other and even more important criteria, however, were the nature of the doctrines preached and the effects of a sincere obedience to those

doctrines, as well as the lives of the messengers themselves. The reality of the miracle—*δίναμος*—is expressly declared by Moses, (Deut. xiii, 1, 2,) for and by itself not to be sufficient evidence of the prophet's claims, but the miracle is to be estimated by the doctrine which he preached. (*Ibid.*) That through the two dispensations there are running along with divine miracles Satanic signs and wonders, is taught in so many plain passages, that he who denies the existence of the latter can certainly not appeal to the Bible. (See, for example, Matt. xxiv, 24; 2 Thess. ii, 9, etc.) —Page 280.

The intimate connection subsisting between Christ's supernatural character and his supernatural works is well shown in § 30 of the General Introduction, (pp. 120–125;) in the Commentary, (pp. 386, 387, 389, 390.) More is promised in the introductory remarks to John vi. On the question of the discontinuance of miracles in our day, Dr. Bushnell is quoted approvingly in a foot note, p. 125. In his comment on Mark xvi, 17, 18, he says: “We are not justified in positively declaring that God has withdrawn from his Church from that time, [the apostolic age,] entirely and forever, all miraculous powers.” In accounting for “the fact that they have nevertheless been virtually withdrawn,” he remarks:

It is preposterous to say, as the Irvingites do, that they have been withdrawn from the Church on account of her lack of faith; that, from the third century down to the present day, the most gifted Fathers, the great Reformers, and those men of God through whose labor and zeal thousands of precious souls have been converted in our days, and the whole Church awakened to a new spiritual life, performed no miracles, because they had lost the primitive faith of Christians! In order to reconcile the absence of miraculous powers in the Church with the general promise in the words of our text, two things must be taken into consideration, namely: 1. The promise does not say that all the signs enumerated will follow all believers of all times. The promise is fulfilled if the preaching of the Gospel has been attended even only once by the signs in question: one sign in the case of this, another in the case of that believer. 2. While miracles, recognizable by the outward senses, attended the preaching of the Gospel during the first two centuries, when the foundation of the Church was laid, in order to prepare the way for the Gospel, they were at the same time, like the miracles performed by the Lord himself, the proper types and emblems of the vastly more important operations of the Holy Spirit, which are permanent in the Church. Page 757.

3. *The Holy Trinity.*—On page 640 we are informed that the discussion of this doctrine is reserved for the notes on John

i, 1. The old patristic saying, "*Abi, Ariane, ad Jordanem et videbis Trinitatem*," would lead us to expect some remarks on the subject in connection with the baptism of Christ, (Matt. iii, 13-17;) but in view of what *is* given us there, we will not complain of the omission.

4. *Providence*.—On the subject of God's general and special providence we find scattered through the commentary not a few pertinent and edifying reflections, (for example, pp. 193, 201, 207, 210, 274, 321, 327, etc., etc. ;) a systematic discussion of the doctrine, however, we have nowhere met.

5. *Angelology*.—On good angels and their ministries we have nearly a column, p. 196. (Compare also notes on Matt. iv, 11; xxviii, 2, 5.) On demoniacal possession nearly three pages, pp. 291, *seq.* On Matt. xviii, 10, he observes, "It is evident that our Lord speaks here of *guardian angels*." He infers from it that "each child of God has some angel specially devoted to his service." He devotes about a page and a half to the topic, though using for the most part the language of others. Matt. viii, 29, ("Art thou come hither to torment us before the time?") seems to have suggested no remarks on the primitive estate of the angels, the fall and destiny of Satan and his hosts. The same remark may be made with respect to Matt. xxv, 41, ("prepared for the devil and his angels.")

6. *Anthropology*.—Whether in the department of anthropology our author is a dichotomist or a trichotomist, we have not been able to gather. Judging from one or two expressions on page 588, we should suspect the latter. On the question of creationism *versus* traducianism we have likewise found nothing. Matt. vii, 18, might have called out an intimation. Of man's *status integritatis*, and of his fall, there was probably no immediate occasion to speak. Frequent allusions are made to the doctrine of human depravity, but no doctrinal statement or definition is attempted, even in connection with such passages as Matt. vi, 22, 23; vii, 11; xv, 19, etc. The discussion of "gracious" *versus* "natural ability," and the related truths, is doubtless reserved for a later stage of the work. The fullest anthropological discussion given relates to the status of children under the new dispensation. We quote:

"*For of such is the kingdom of heaven.*" In these words the Lord positively declares that all children that die while they are

unaccountable are entitled to the bliss of heaven, and for the same reason, while on earth, to membership in his Church, in the same manner as children under the old dispensation were entitled to Church membership. There can be no reasonable doubt that "the kingdom of heaven" is here, as in other passages, to be taken in its twofold meaning, namely, as the visible kingdom of grace on earth, or the Church of Christ, and as the invisible kingdom of glory in heaven; for the condition of those that are here spoken of necessarily implies, that if they have part in the one they are entitled also to the other. That unaccountable children inherit the kingdom of glory by virtue of the justification of life, which by the righteousness of one has come upon all, when they die, before they are guilty of actual transgressions, is admitted by all that believe that Christ has died for all men. From the unconditional salvation of children that die in a state of unaccountability, it plainly follows that children in that state on earth are entitled to be received into the Church by baptism; for, if the congregation of the firstborn, whose names are written in heaven, consists not only of adults that entered heaven through repentance and faith, but also of children that were incapable of exercising these graces before they entered heaven, why should their incapacity to believe and repent debar them from membership in the Church on earth? For even in the case of adults faith is only the means or condition, not the meritorious cause, of salvation. Both are saved through the universal redemption by Jesus Christ, the second Adam, as the apostle shows at full length in the fifth chapter of Romans. If a child that cannot yet believe can have part in Christ, the head, it can also have part in his mystical body, the Church.\*—Page 463.

\* To show the position assumed by Dr. Nast over against Mercein's notion of an unconditional regeneration of all men in infancy, we append the following judicious remarks: "There is, however, connected with this view the somewhat difficult question, If dying infants go to heaven, does not this imply that they sustain in life a real, not a merely relative or nominal, connection with Christ: and is a real spiritual union between the infant child and Jesus Christ conceivable without spiritual life imparted to the child before by the Holy Spirit? Is, for this reason, the fundamental law of the kingdom of God, 'Except a man be born again, he cannot enter into the kingdom of God,' not applicable as well to the infant as to the adult? The affirmative answer returned to this question has, on the one hand, given rise to the unbiblical dogma that the new life necessary to infants, also, for an entrance into heaven, is imparted *through baptism*, on which point we shall say more toward the close of our remarks. On the other hand, it has been maintained more recently: As all children are born into this world with a corrupt, sinful nature, owing to their descent from Adam, so they are all unconditionally born again through the second Adam, Jesus Christ; or, in other words, all infants have for Christ's sake, through the operations of the Holy Spirit, their nature so renewed from their birth that they are thereby not only qualified for heaven, if they die, but need also no second regeneration in subsequent life, if they do not lose this grace thus received in their infancy. 'It is inconsistent with God's impartial love,' it is said, 'to suppose that the renewing of the Holy Ghost is granted to

Respecting the condition of the heathen we find nothing, notwithstanding an excursus of several pages, commencing p. 323, treats of the "Laws, Issues, and Encouragements of

those children only that die in their infancy; and that in the others that grow up natural depravity must necessarily develop, so that they must afterward be regenerated through faith and repentance.' To this view we object on the following grounds: 1. If all children, without exception, were born again immediately after their natural birth, the saying of Christ in John iii, 3, applied to children, would be very strange and dark; and if we understand Christ to speak of regeneration in subsequent life, the passage would teach the necessity of a second regeneration in advanced life. 2. This view of a renewal of the whole race, effected in infancy, is contradicted by experience, although we are not disposed to deny the possibility that a child, from the first dawn of self-consciousness, may yield itself to the influence of the Holy Spirit, so as to be preserved from intentional sins by God's preventing grace. 3. If the Holy Spirit is assumed to effect more in the salvation of infants that die than in those that grow up to years of discretion, the reason of it lies in the difference of the circumstances under which it pleases God to save them. We cannot conceive of regeneration taking place in a child before it has awakened to self-consciousness. This takes place in the case of the dying infant in the hour of death, when the spirit leaves the body; and as there can be no opposition to the operations of the Holy Spirit in the soul of such a child, it cannot be but that such a child, dying in its innocence, is regenerated at the very moment when the soul leaves the body and awakes to self-consciousness. In the case of the child that grows up, divine grace is the same, but the circumstances are different. Here regeneration cannot take place before the soul assents to it, and it is this in which consists the difference between conditional and unconditional salvation. With the first dawn of self-consciousness and the feeling of moral responsibility, the justification of life is granted to the child, according to the circumstances to which it is ordained, either for the enjoyment of bliss in heaven or for the acceptance of grace for this life. Though, for these reasons, the view of a real regeneration that runs parallel with the universal depravity of human nature appears untenable, yet there is this truth at the bottom of it: that in the same manner as every human being has inherited spiritual death through Adam's sin, the germ of spiritual life, or the susceptibility of it, is implanted in every one from his birth, without any efforts on his part, solely for the sake of the righteousness of the second Adam, and through his grace, so that every man has offered by the second Adam a perfect remedy for the injury sustained through the first Adam, from his very birth. 'The life,' says John, 'was the light of men: and that was the true light which lighteth every man that cometh into the world.' John i, 4, 9. The same idea is expressed by Paul, when he says: 'As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.' Rom. v, 18. The justification of life, or the new life awakened by the Holy Spirit, can, indeed, not manifest itself in the infant child; but who is, therefore, prepared to deny that grace can affect the infant child as well as sin? Why should the infant be incapable of having the principle of spiritual life in itself before it is conscious of it? If the children ( $\piαθλα$  or  $\betaρέφη$ ) brought to Jesus had been incapable of receiving any spiritual blessings at his hands, would the Lord, who never did anything that was useless, have laid his hands upon them and blessed them?"

Evangelical Missions." The magi are represented (p. 202) as having been acquainted with the prophecies of the Old Testament concerning the Messiah. Whether our author holds to the "*natural* immortality" of the soul or not, is not quite clear from his comment on Matt. xxii, 31, 32.

7. *Christology*.—This department of didactic theology is, more than any other, a favorite with our author. In it he is especially at home. Probably no theologian in America has followed the modern Christological discussions of Germany with closer attention or livelier interest. One of the most interesting, valuable, and timely portions of his general introduction to the German edition is that which relates to the incarnation of Christ, (pp. 92-109.) This is not found in the English reproduction, but will doubtless reappear in substance when the doctor comes to speak on that subject, which he promises (p. 197) to do in the exposition of Luke i, 35, and John i, 14. Those who are impatient for a foretaste of some of the good things in store for them may turn to an article which our author published in the Methodist Quarterly Review of 1860, pp. 441-458. They will there see with what caution, comprehensiveness, and learning he can handle these high themes. The doctrine of the person of Christ is doubtless reserved for presentation in connection with the discussions above promised. On the work of Christ we find less than we had expected. In the exposition of such passages, as, for example, Matt. xx, 28, we should naturally look for at least a distinct intimation of an expositor's views of the atonement, and perhaps our author intended to give such an intimation in the statement, "Christ gave his *bodily* life that our spiritual and eternal life might be restored unto us." He finds the idea of vicariousness fully expressed in the *avtē* of the text, but makes no allusion to the different theories of Christ's vicarious suffering. As regards the universality of the atonement, he is, of course, sound and true, though it seems to us that his last remark on the word "MANY," in the passage just cited, very nearly contradicts the remarks with which he set out (p. 480.) In the German edition we remember to have somewhere met with a passage in which the notion that Christ in his passion endured the agonies of the damned is emphatically rejected, and the commercial theory of the atonement shown up in its

true light ; but in the English work the only allusions of the kind we have discovered are in quotations from others, as, for example, p. 620, (where Stier says, somewhat too unguardedly, "Christ does not here [Matt. xxvii, 46,] speak in the person and in the place of condemned sinners in any such sense as the theology of satisfaction teaches ;") p. 50, (where the homilist rejects the idea that Christ sustained the burden of the wrath of God, "however popular it may be in some systems of theology,") etc. We may, however, have overlooked more pertinent and decisive statements. The necessity, sufficiency, and perfection of Christ's atoning work are recognized, (p. 584,) but only *en passant*. Perhaps the best Christological discussion in the volume is, all things considered, the one introductory to the comment on Christ's temptation, (pp. 222-229.)

8. *Of Sin and Salvation.*—The doctrine of sin in general finds no elaborate exhibition in our work ; the unpardonable sin, however, is treated at considerable length, and with commendable discrimination. The following views he rejects : (1) that this awful sin consists in doing precisely what the Pharisees did on the occasion of Christ's delivering them the warning ; (2) that it is any and every willful and personal offense against the Holy Ghost ; (3) that it consists in the mere utterance of certain blasphemous words ; and (4) that every state of impenitence persevered in until death always involves the sin against the Holy Ghost. He expresses his view of it as follows :

We must understand by it such a resistance to the Holy Ghost as incapacitates the sinner ever afterward to become a subject of converting grace. That man may before his death carry his resistance to such a degree, we believe, as fully as that the Pharisees were warned against it by our Saviour. "The blasphemy of the Holy Ghost," says Dr. Schaff, "is the self-conscious and persistent manifestation of consummate hatred against the Divine in its highest and purest manifestation : it is not only an unqualified contradiction to, but a perfect abhorrence of God's sin-pardoning grace ; it is a hatred which manifests itself sometimes more reservedly under apparent eonposure, sometimes without any disguise, and against better knowledge calls the Divine satanic, and involves the stern determination to destroy its object by all means possible."—Pp. 350, 351.

That the day of grace terminates with some before death is still more strongly asserted on page 353, where he remarks :

The time of grace closes upon some before they die. Man can attain to such a height of wickedness as to preclude penitence and pardon; this state, called the sin unto death, is twofold, namely, that of a perfect hardening against God's converting grace, (the unpardonable sin committed by the unregenerate,) and that of complete and final apostasy, (the unpardonable sin committed by the regenerate.) No one, however, is authorized to apply these truths to individual cases; that is, he has no scriptural authority whatever to tell any human being that he is beyond the pale of mercy.

Our author's Methodistic views of repentance, faith, justification, regeneration, and adoption, stand out so plainly upon almost every page that it is needless to quote under these heads. To show, however, how loyally he stands to what Wesley styled "the grand depositum" of our denomination, the doctrine of personal holiness, we will here give a portion of his remarks on Matt. v, 48:

This may be the right place to say a few words on the doctrine of Christian perfection. A thing is perfect if it contains everything that by its nature and design it ought to contain. Fallen man can in this life never become perfect, as the angels are perfect, or as Adam was before the fall. For by the fall the original faculties of man, both of body and soul, have sustained an injury that will not be fully repaired before the resurrection. Christian perfection, or the perfection of a Christian, consists in this, that he is what he ought to be, that for which Christ has redeemed him, and which the Gospel promises to accomplish in him through the power of the Holy Ghost. Whatever God does is perfect; in applying the term "perfect" to the work of grace in the soul, we must, however, make a distinction in its meaning. A thing is perfect which has all the parts that essentially belong to it; at the same time it may be imperfect in degree—that is, every one of its parts may admit of a growth and development, and thus become more perfect in itself. Justification is a full pardon of all sins, both original and actual; this work is perfect both in its nature and degree—it cannot become more perfect. Regeneration is also a perfect work, but only in its nature, not in degree. Just as a newly-born, healthful child can be called a perfect man, (*homo*), having all the essential parts of the human organism, although the individual members are still imperfect, in so far as they must grow and be developed—so the new birth out of God is also a perfect work, though only in its nature, not in degree. Whoever is born of God has all the fruits of the Spirit—faith, love, humility, meekness, resignation to the will of God; not, however, in that perfect degree in which they are possessed by the man of God that has come unto the measure of the stature of the fullness of Christ, when everything that resists the

gracious operations of the Holy Ghost is removed out of the heart. Whether, and how, this state of grace is attainable in this life, we shall consider in connection with other passages of Scripture. We will here make only the additional remark that Christian perfection includes neither a legal perfection—that is, a coming up to the demands of God's law upon an unfallen nature—nor does it exclude in the case of him that possesses it all further growth in grace. Even when the believer is perfectly redeemed by grace through faith, from the guilt, power, and pollution of sin, it is his privilege and duty to increase in the new life of holiness more and more.—P. 260.

With Fletcher, he finds no difficulty in a saint's using the Lord's prayer, (p. 269;) and with Watson, he makes the wed-ding garment to consist of Christian holiness, (p. 505.)

9. *The Positive Institutions of Christianity.*—In the department of *Ecclesiology* we find little except what is quoted from Mr. Wilson in the exposition of Matt. xvi, 18, and from Auberlen under Matt. vi, 10. The question of Peter's headship in the apostolic college, and in the Church generally, is very well treated, pp. 409–419. So the cause of evangelical Church discipline is well defended against the lax notions of State Church theologians, pp. 448–454, 370–372. Valuable expositions of the phrase “the kingdom of heaven” are given, pp. 215, 264–267. The sense in which invincibility and perpetuity are promised to the Church in Matt. xvi, 18, is defined with commendable circumspection, p. 416.

As regards the *ministry*, we have nowhere found an explicit statement of the Methodistic view of a call to the ministerial work, though several passages plainly imply our author's full adherence to said view. On the relation of classical and theological education to the question of ministerial fitness, he expresses himself as follows:

These remarks of the great Church historian go far to confirm the principle, that a man must be born again and have a special calling for the ministry before he can be prepared for it in the higher schools of learning. These higher institutions of learning answer great and important purposes; but to prepare young men for the ministry without the call and qualification of the Spirit of God is neither their object nor within their power. From the fact that a man has received a good moral education and thorough mental training, it follows by no means that he has the necessary qualifications for the Gospel ministry; nor is it true that a man without a classical education is at no time and under no circum-

stances qualified to discharge the duties of the Gospel ministry successfully.—P. 239.

High views of clerical authority are nowhere advanced. The “power of the keys” is explained as pertaining primarily and in its proper sense to the apostles alone, pp. 417–419; so far, however, as it is a perpetuated and permanent power, it pertains not to the clergy as such, but to the whole Church.

A distinctively ministerial *potestas clavium* Dr. Nast nowhere acknowledges.

The *holy Sabbath* receives the attention so justly its due. Its divine authority and beneficence are set forth on every appropriate occasion. Under Mark ii, 27, we are happy to find the substance of the admirable essay entitled “*Anglo-American Sabbath*,” read by Dr. Schaff before the Saratoga National Sabbath Convention in 1863, and afterward issued in tract form by the New York Sabbath Committee. Our author is right in characterizing its argument as eminently “thorough, lucid, and concise.”

In the treatment of the *sacraments* we discover a certain inequality. Baptism is honored with a systematic presentation in a formal dissertation, filling eleven closely-printed double-columned pages; but the Lord’s Supper is treated of more briefly, and only in the form of comments on Matt. xxvi, 26–30. In the dissertation we wish the Methodist view of infant baptism might have been as clearly and sharply distinguished from the genuine old *Reformed* view as it is from the Lutheran. As it is, the Reformed view finds no representation except in the person of Dr. Ebrard, who on the point before us represents nobody but himself. On the whole, however, no part of the work is more satisfactory than that treating of the holy sacraments.

10. *Eschatology*.—That our author is a postmillennarian as regards the second coming of Christ we have already seen. Few commentators, however, have ever given the expositions of the premillennarians so candid an attention and so full a presentation as he. (Compare p. 547.) In one place he expresses the conviction that the views and arguments of the party have not received the notice from evangelical theologians to which they are entitled, (p. 264.) Of course he believes in no premillennial resurrection of the good, but only in a general

resurrection in connection with the judgment. He attempts no elaborate description of either heaven, hell, or hades. As regards the condition of the impenitent dead, however, he maintains the orthodox view, that their punishment is not annihilation, (pp. 320, 321,) that it is endless, (pp. 218, 458, 559, etc.,) that there is no escape from it even between death and the final judgment, (p. 757.)

This rapid survey of the most important doctrinal positions and discussions of Dr. Nast's commentary will enable our readers to form for themselves a pretty correct estimate of the doctrinal character of the work, and to answer for themselves, with considerable accuracy, the question with which we commenced this section of our article. Many commentaries have been written of a more strictly doctrinal character; many present us, either under the text or in learned excursuses, expositions of Christian doctrine profounder in conception, more systematic in statement, and more exhaustive in details; but these works are, almost without exception, merely doctrinal expositions of Scripture, written for professional theologians. With these it would, of course, be unjust to compare the work before us. Comparing it, however, with other commentaries of equal scope, with expositions at once apologetical, critical, doctrinal, and homiletical, it will be found difficult to instance another whose doctrinal discussions are equally permeated with the live thought of the day, equally pertinent to the necessities of the hour. Gladly would we longer linger in converse over the fair-paged volume,\* but dread of editorial bisection stays our hand. We close, reiterating the pious wish of a previous reviewer, that for our author's giant task he may be given giant longevity. Heathenish as the prayer may be, doctor,

"Seres in coelum redeas."

\* The mechanical execution of the commentary is all that could be desired. In this respect it does credit not only to the house which publishes it, but also to American workmanship. Its freedom from errata is uncommon. Only the following have caught our eye: "Inspiration," p. 196, second column, tenth line from top, should read "Appearance." "Torgau," p. 490, second column, eighth line from bottom, is erroneously spelled "Tergau." P. 526, column one, line twenty-five from bottom,  $\tau\alpha\iota\omega\nu\sigma$  should read  $\tau\alpha\theta\alpha\iota\omega\nu\sigma$ . P. 480, second column, eighth line from bottom, "wanted" should read "wanting." In the heading to § 35, "warneth" should be "warns." Whether the omission of Matt. xiii, 34-36, was intentional or not, we have not been able to determine.

## ART. IV.—QUEEN ELIZABETH'S RELATIONS WITH THE PROTESTANTS OF THE CONTINENT.

*History of England from the fall of Wolsey to the death of Elizabeth.* By JAMES ANTHONY FROUDE. New York: Charles Scribner & Co., 1867.

No century since the Christian era deserves at the hands of the historian a more careful and thorough treatment than the sixteenth. Whether we consider the magnitude of the political movements it inaugurated, or the importance of the religious convulsions that rent Christendom asunder, and threatened to involve Christianity itself in hopeless destruction, the world has rarely seen a period of equal length that has exerted a more lasting influence upon the destinies of civilized man. The conflict between liberty and a centralized despotism; the rivalry between several powerful monarchies, each seeking to establish upon the ruins of its neighbors a state that should vie in extent and resources with the old Roman empire; the struggles of a purer faith to obtain recognition and toleration, if not sole credit; the desperate efforts of the ecclesiastical organization which claimed for itself the exclusive designation of the Church to retain its ancient ascendancy; these all furnish copious and instructive themes worthy of the pens of those who delight in weighing the causes that have advanced or retarded the progress of the great interests of humanity. Of so fertile a field of inquiry no part can be too insignificant to reward the most assiduous culture.

•Mr. Froude, in the volumes before us, has undertaken to elucidate a portion of this history, which is by no means the least interesting and instructive. His plan embraces the critical period of the establishment of the Reformation in England. If the time it covers be comparatively short, its brevity is compensated by the minuteness of detail, and the fullness of illustration that are called in, to assist in completing the historical picture. Nor is this particularity of treatment in a circumscribed field at all to be censured. With the cultivation of historical taste, the demand for a careful and independent study of the authorities has been so enhanced, that it is no longer practicable for a single investigator to acquire that intimate acquaintance with an extensive subject which alone will satisfy

his readers. Histories of the world, and histories of nations, except so far as these are handled in professed compendiums, have generally given place to the more limited but far more thorough and critical researches into the reigns of particular monarchs, or, at most, to the annals of a dynasty or an age. It is no longer sufficient to entitle a writer to the attention of the public that he has made a readable work, in which he has given the substance of half a score of his predecessors without troubling himself to discriminate between the trustworthy and the worthless; between the contemporary of the events he chronicles and the writer who, living long after, relates only at second-hand; between the eye-witness and the writer who, on account of his distance from the scene of action, can in no sense be regarded as worthy of much confidence. For a history to be accepted as deserving the reader's attention in this busy age, when the startling nature of the changes that are going on under his very eyes offers every inducement to distract him from the contemplation of the past, it is necessary that it possess some unequivocal claims to superiority over the accumulated treasures of past research. A slow and laborious study of the period must be pursued under the guidance of the best qualified contemporary authorities, when those authorities have themselves been discovered by preliminary study. Manuscripts must be deciphered or their contents mastered in those more convenient publications of the great antiquarian societies and commissions, where, while the minutest eccentricities of spelling and phraseology are retained, the examination is divested of the difficulties arising from crabbed handwriting and half obliterated ink. The great stores of published or unpublished letters must be ransacked to discover the secret causes of enigmatical transactions. Kings, ministers of state, ambassadors, must be made to give information which, in their lifetime, they denied to their most intimate associates. Letters, instructions, memoirs, private journals must be perused. No less attention must be given to printed books, especially to that class of rare and antiquated works, of which Villemain has made the paradoxical but just remark, that "they contain an incredible quantity of inedited material." In short, the historian is called upon to throw himself into the period he undertakes to describe; to breathe its atmosphere, to familiarize himself with its man-

ners and customs, its theories of religion and government, its superstitions, and to be able to convey correctly to his readers the impression he has thus obtained. These requirements, (and we believe that Mr. Froude has endeavored to meet them,) it will plainly be seen, render the composition of a work embracing a protracted period well-nigh impossible, while they necessitate the extension of even a limited historical treatise far beyond the bounds within which it was formerly customary to compress it.

The first four volumes of Mr. Froude's History of England, embracing the reign of Henry VIII., have long been before the public. His excellences as a writer and as a historian have, therefore, been freely canvassed, and are generally admitted. Among the great advantages that he has possessed for the composition of this work is that of access to extensive manuscript collections, both public and private, from some of which, until our own days, the student was wholly debarred. Not only has Mr. Froude turned to good account the abundant sources thus laid open to him, but he has drawn his historical material almost exclusively from them. They are cited at every point in the narrative, so uniformly, indeed, that an ignorant person taking up these volumes would almost be led to suppose that a consecutive history of England had never before been undertaken. Whatever may be our opinion as to the propriety of this exclusive reliance upon the hitherto unpublished documents of the day, to the neglect of valuable contemporary and later productions that have found their way into print, there can be no doubt that it lends uncommon freshness to the story, and that the correspondence of the Spanish and French envoys, disinterred from their sepulchral repose of three centuries in the shelves of the library of Simancas or the Bibliothèque Impériale of Paris, contributes much to a better understanding of the tortuous and changeable diplomacy of the Tudors.

It is not surprising that his rambles amid this musty lore should disclose to Mr. Froude many singular and unexpected facts, and lead him to reverse more than one unchallenged decision of his predecessors. Nor perhaps need it appear strange if, under the fascinating influence of the novel information he alights upon, he should frequently be tempted to use too bold a hand in reconstructing the historical fabric, the un-

soundness of some parts of the foundation of which he has discovered. The world, even after a careful survey of the evidence he adduces, will scarcely be persuaded to recall its verdict in the case of Henry VIII., and to pronounce him "more sinned against than sinning." Yet it is not amiss that the question of the motives that swayed him in his successive matrimonial projects, and in his final rupture with the pope, should be once more submitted for argument, based upon new testimony. If the re-examination does not force upon us the conviction that conscience, and not lust—a due regard for the public weal, and not the gratification of the lowest of passions and the silliest of caprices—was the ruling motive in the monarch's breast; if, to employ the figure that has been applied to the case by another, we are not driven to the conclusion that the popular record of this period of English history is in reality a *palimpsest*, wherein the authentic characters, dim and half obliterated, have been altogether lost sight of under the lines with which prejudice and ignorance have boldly covered them—there may at least be found some reasons for modifying our too harsh judgments on minor points, and we shall reach a more firm and tenable ground of opinion.

Dismissing all particular consideration of the volumes that treat of Henry, and of the two succeeding volumes, which are taken up with the events of the reigns of Edward VI. and Mary, we purpose to confine ourselves to the four volumes lately issued, in which the story is brought down to the fifteenth year from Queen Elizabeth's accession, that is, to the year 1573. The narrative is minute, and given, as it is, in the author's brilliant and dramatic style, it conveys perhaps the most accurate and comprehensible view of this important period. Never was an independent state in a position that required more astute statesmanship than did England during most of the reign of the last of the Tudors. On the north, Scotland, a prey to commotions political and religious, and ruled over by the nearest heir to the English throne, demanded the interposition of Elizabeth to maintain the rights of the Protestants against an unprincipled queen, supported by the counsel, if not by the arms, of the strongest monarchies of the continent. From France came the oft-repeated summons to support the Huguenots in the war of extermination which a

fanatical party would never suffer to be long intermitted. On the other side of the Pyrenees, Philip II., after securing uniformity of faith at home by the remorseless logic of the auto-da-fé, was marshaling the vast resources of an empire upon which the sun never set in the bloody but futile endeavor to destroy heresy and liberty in the Netherland provinces, while he was lavish in his promises of assistance wherever the reformed doctrines and their professors were to be assailed.

In the presence of these powerful but discordant neighbors England stood exposed to imminent peril. The fact that it was now nominally Protestant was in itself a sufficient pretext for foreign interference, but the danger was much enhanced by its being "a house divided against itself." "At the accession of Elizabeth, three fourths of the population of England, a third of the privy council, and a large majority of the lay peers were opposed to the alteration of religion."<sup>\*</sup> Thus, in the very heart of the kingdom, and, above all, in close proximity to the throne, there were elements of disaffection ready to kindle into a formidable conflagration from the least spark of foreign support. A powerful party, initiated in all the mysteries of government, and skilled in intrigue and treachery, stood prepared to welcome the intervention, and rejoice in the successes of the most formidable enemy of the crown. "When the queen had declared for the Reformation, it was to Philip that the Catholics looked for advice and support, and it was the chief duty of his ambassadors to keep the party together, and to communicate to them the wishes of the court of Spain."<sup>†</sup>

Under such circumstances what was the course which a due regard to her own dignity, if not to her own safety, should have dictated to a monarch of high principle and lofty determination? Evidently it was to throw in her lot with the oppressed and struggling Protestants of the continent, to espouse the cause of religion and liberty as her own: in a word, to become the head of a league not for aggression, but for common defense against a common enemy. In confronting such appalling dangers the minor differences between the various reformed creeds might well have been forgotten. Thus might liberty of conscience for all, and perhaps, with God's blessing, the ultimate triumph of a purer faith throughout all

\* Froude, pref. to vol. vii.

† *Ibid., ubi supra.*

Christendom, have been secured by the presentation of an unbroken front to the spirit of superstition and despotism, whether displaying itself in Great Britain, in France, or in Flanders.

How it was that Elizabeth failed to seize the opportunity for acquiring true glory, and for reaping a harvest of gratitude in all future time, Mr. Froude has skillfully and patiently inquired in these volumes. It was through no lack of a bold, sagacious, and large-souled minister to trace out for her the path of glory and lasting honor. Seldom has a monarch been blessed with a more trustworthy counselor than she possessed in William Cecil, better known by his later<sup>\*</sup> appellation of Lord Burleigh. Far-sighted and prudent, he yet knew when the sweets of security were to be best obtained by bold ventures. He recognized the difference between a praiseworthy caution and cowardly hesitation, and was convinced that the brave escape more blows in facing their opponents than poltroons in trying to avoid them. Unfortunately, however, although his mistress never discarded him, and always preferred him in the end to her more highly-titled advisers, she but half followed his wise recommendations. Rarely were his suggestions warmly espoused and promptly executed. Although the event had so often proved to her the wisdom of her minister's policy, the queen continued to the end of life to procrastinate in every important matter until absolutely forced, by the irresistible argument of events around her, to take immediate and decided measures. But from the temporary display of energy she soon relapsed into her wonted habits of chronic suspense, ceaselessly weighing in her mind the merits of the opposite courses of action, but from day to day renewing their consideration not where she had left off, but at the same starting-point. Not a few of the flagrant errors of her reign are to be attributed to this pernicious tendency rather than to any deliberate purpose. "History," says Mr. Froude, "ever prone to interpret unfavorably the ambiguous conduct of sovereigns, has accepted her enemies' explanation of Elizabeth's behavior. She has been allowed credit for ability at the expense of principle and character. *To her own ministers she appeared to be incapable, through infirmity of purpose, of forming any settled resolution whatever; to be distracted between conflicting policies and torn*

*by feminine emotions.”\** Fortunate indeed was it for England and for Protestantism that she had in Philip II. her match in dilatoriness; a prince of whom his latest biographer says, “There was a certain apathy or sluggishness in his nature, which led him sometimes to leave events to take their own course rather than to shape a course for himself.”†

Unhappily other causes, besides this constitutional defect, contributed to prevent Elizabeth from giving to the appeals of the Protestants upon the continent that kindly hearing which they deserved. One of the chief was a difference of theology. The daughter of Henry VIII. was a stickler for the real presence of our Lord’s body in the eucharist, at times adopting the very theory of the Papists, but wavering continually between that and the modified views of the German Reformers. Their single rejection of this doctrine made the Huguenots of France and the Low Countries distasteful to her. She hated to have her tenets in danger of being confounded with those of the “Sacramentarians,” of whom so much evil had been said.

“Personally Elizabeth had but little sympathy with the Netherlanders,” says Mr. Froude when relating the first assumption of arms by William of Orange. “She was a Lutheran, and the Netherlanders were Calvinists. The refugees caused her continual trouble both in themselves and in the rapidity with which they made proselytes. The Lutherans detested the Calvinists as bringing a reproach upon the Reformation. The Catholics encouraged them by affecting to make a marked distinction between the two forms of heresy. They avoided meddling with the Confession of Augsburg till they had first disposed of the more dangerous doctrines of Geneva; and they desired it to be understood that, except for Calvin and Calvin’s disciples, the wounds of Europe might be amicably healed.”‡

It is humiliating to see how easily this great princess—for great she was in many points, though of lamentably contracted views in this—suffered herself to be diverted from the glorious mission to which she was called by God’s providence, and how imperfectly she therefore fulfilled it. And the prejudice engendered by minor theological differences, whose consideration should have been instantly dismissed from her mind when such momentous issues were depending upon her course of conduct,

\* *Ibid.*, ix, 395.

† *Prescott, Philip II.*, i, 495.

‡ *Froude*, ix, 324.

was strengthened by the dread she morbidly cherished of allying herself with subjects who were in arms against their sovereigns, and thus upholding the right of rebellion against anointed kings. Between the fear of encouraging a hated doctrine respecting the eucharist and the fear of encouraging discontented subjects, she bid fair to prove useless, or worse than useless, to the cause of Protestantism.

"Elizabeth, with the queen of Scots upon her hands, could not afford to sympathize with rebels. Unfortunately rebellion and Protestantism in all countries but her own were going hand in hand, and she was alike frightened and exasperated at seeing that the reforming part of her own subjects were drifting further and further from her own standing-ground. . . . Thus, being forever in fear of the example being turned against herself, *she disclaimed for herself all sympathy with the foreign Protestants*. She ostentatiously claimed communion for her own Anglicanism with the mystic body of the visible Church, and De Silva caught at every opportunity of encouraging her humor, applauding the loyalty of her Catholic subjects, and contrasting their temper with the anarchic libertinism of the heretics."\*

And so it came to pass that Elizabeth, the last person in the world that should have sympathized with the oppression of Protestantism in the Netherlands, "listened with seeming satisfaction to the account of Alva's successes. Thus only can we give credit to the report of the Spanish envoy to his master in Spain, that "when Egmont was executed she expressed some regret that he had not been heard in his defense, but she admitted that he had deserved his fate, and she complained of the unreasonableness of mankind, who, when crimes were committed, clamored for their punishment, and when the punishment came, could only compassionate the sufferers." She, consequently, not only winked at the celebration of a popish *Te Deum* in the ambassador's chapel in honor of Louis of Nassau's disastrous defeat at Jémmingen, but while all Protestant Christendom was overwhelmed with grief, and the hearts of ten thousand Christians were turned toward heaven to supplicate the removal of God's heavy judgments, she could, with unfeeling calmness, jest on the completeness of the discomfiture

\* *Ibid.*, ix, 326.

of the Dutch, and say to the representative of the monarch, whose hands were imbrued in the blood of her brethren in the faith, that “the duke’s victory reminded her of what was said of a gentleman, who, with his servant, was set upon by a dozen thieves, and killed or disabled them all, ‘One man with a head on his shoulders was worth a dozen without.’”†

If to the traits of character which we have just mentioned—irresolution, narrow-mindedness on religious questions, and aversion to rebellion under any provocation—we add a selfish regard for her own interests that outweighed the clearest dictates of humanity, and a love of accumulation often too short-sighted not to defeat its own ends, we have the principal impediments with which the Protestants of the continent, and indeed her own liberal adviser, Cecil, were forced to contend. A certain hatred of oppression, at least of oppression which she did not herself inflict—a woman’s pity for distress, and indignation at tales of cruelty and bloodshed—a prevailing attachment for the Reformation, especially viewed as a revolt from the Roman see—and, above all, an occasional capacity for descrying the doom that awaited her as soon as the rest of the Protestant world was overwhelmed, these were the leading qualities to which the Huguenots of France and the Gueux of the Low Countries could appeal with some hope of success.

Toward the close of the year 1561 the court of France, and, in fact, the whole country itself, was in a position that could not be regarded even by those who were too near the events to take in their full magnitude, otherwise than as most precarious. The colloquy of Poissy had failed of bringing about the reconciliation between the Romish and the Reformed parties which a few superficial minds had expected from it. The bishops had entered upon it resolved to break it up or make it fruitless of good; but the Protestants had shown their intellectual and moral power, and, what was of more consequence with the court, had given probably an exaggerated impression of their numbers in France, and so they were enjoying a temporary toleration which the bloody edicts did not legally accord to them. The wily Catharine de Medici was not quite sure which side would prove the stronger, and was therefore hesitating whether to play Papist or Huguenot.

\* *Ibid.*, ix, 325.

Reformed ministers preached in Admiral Coligny's quarters. The Roman Catholic preachers were neglected. Catharine slept, the courtiers jested, young Charles IX. played with his dog during the sermon. An Englishman wrote from the palace of St. Germain : "Here is new fire, here is new green wood reeking, new smoke, and much contrary wind blowing against Mr. Holy Pope, for in all haste the king of Navarre, with his tribe, will have another council, and the cardinal [of Ferrara, the papal legate] stamps and takes on like a madman, and goeth up and down, here to the queen, there to the cardinal of Tournon, with such unquieting in himself as all the house marvels at it."\* But this state of things could not continue long. It was well known that, some months before, the hostility of the Papists to the legalized toleration to which the Huguenots aspired had taken definite shape in the formation of the "triumvirate" of the Constable Montmorency, the duke of Guise, and the marshal of St. André. It was equally certain that this nefarious combination contemplated nothing less than the annihilation of the Protestants of France, if not of Europe entire, and that it sought to attract to itself the queen-mother and the frivolous king of Navarre. Civil war was imminent. The Huguenots could not suffer themselves to be led like sheep to the slaughter. Forty years of *legal* persecution and incessant martyrdoms were surely sufficient without an *illegal* massacre, undertaken at the bidding of three private noblemen, and those not of royal blood. A Protestant league for defense was suggested. Solicitations were made to the queen of England to provide for her own safety as well as for that of the Protestants of France, Switzerland, Germany, Netherlands, and the Scandinavian countries, by joining it. The mere publication of the fact that Elizabeth would stand by the cause of Protestantism across the channel might have deterred its enemies from inaugurating civil war, and history might have lost some of those mournful pages which it could best afford to do without; but "Elizabeth would join it and would not join it, and changed her mind or her language from day to day," until she made all parties distrust her equally, and the project fell to the ground.

On the 17th of January 1562, an edict was framed by the

\* Froude, vii, 391, 392.

king, at the recommendation of a deliberative body in which not only delegates from the parliaments, but all the highest and most influential of the nobility had seats, by which the Huguenots for the first time obtained legal recognition. They were guaranteed liberty of conscience, and places for worship in the suburbs of the cities. If not all they were entitled to, it was, at least, a law under whose protection they could have lived peaceably, and continued to grow in numbers and in influence. It was all they sought to maintain or recover in that dreary generation of civil war. But their enemies would not permit them to enjoy what were now their *legal*, as well as their moral, rights. After intriguing in Alsace to alienate the Germans from the Huguenots, the duke of Guise started for Paris with the avowed purpose of breaking up by force their worship in the vicinity of the capital. At Vassy, on the first of March, 1562, he fell upon an unoffending and defenseless congregation of Protestants assembled in a barn, and butchered or wounded nearly two hundred persons. The massacre of Vassy was the spark that kindled a conflagration which swept over France for thirty years. A little more than a month from the ill-fated day when Guise entered that village of Champagne, two armies were on foot—the one to protect, the other to exterminate the Protestants of France.\*

\* It is extremely unfortunate that Mr. Froude should have based his account of French affairs at this important point upon so inaccurate and prejudiced a writer as Varillas. To be correct in his delineation of these was almost as important for his object as to be correct in his narration of purely insular occurrences. If he desired to avoid the labor, from which he might well be excused, of mastering the great accumulation of contemporary and original French authorities, he might have resorted with propriety, as he has done in the case of the St. Bartholomew's Eve massacre, to Henri Martin's noble history, or to that of Sismondi, not to speak of Soldan, Von Polenz, and a host of other special works. Varillas wrote, nearly a century after the events he describes, a number of works of little literary and still less historical value. His "Histoire de Charles IX." (Cologne, 1686,) which lies before us—the work which Mr. Froude has but too often followed—begins with a dedication to Louis XIV., the first sentence of which sufficiently reveals the author's prepossessions: "Sire, it is impossible to write the history of Charles IX., without beginning the panegyric of your majesty." No wonder that Mr. Froude's account of the massacre of Vassy, (vii, 401-2,) derived solely from this source, (Hist. de Charles IX., i. 126, etc.), is as favorable to Guise as his most ardent partisan could have desired. But where in the world—even in Varillas—did the author ever find authority for the statement (vii, 402) that, in consequence of the necessity felt by Guise for temporizing, a little later "*the affair at Vassy was censured in a public decree?*" To have done that

The outbreak of the first French civil war thrilled the souls of ardent Protestants like a clarion's note. The Papists of France, it was at once discovered, were to be assisted, if need be, by Philip II. The English envoy Throgmorton wrote home, less than a fortnight after Condé had established himself in Orleans: "Already the ambassador of Spain hath within these three days used such language to the Queen-mother as she may conceive the King his master *doth mind to make waer to repress the Prince of Condé*—if the king her son and she will not—as one that saith he hath such interest in the crown of France by the marriage of his wife, and in respect of the Christian religion, as that he will not suffer the same to fall into ruin and danger by heresy and sedition."\* And in the same letter he assured the queen that "although this Papistical complot did begin here first to break out, yet the plot thereof was large, and intended to be executed and practiced as well in your majesty's realm as Scotland and elsewhere." And he drew from a dreadful massacre that had taken place at Sens but two days before this salutary hint for Elizabeth: "Your majesty may perceive how dangerous it is to suffer Papists that be of great heart and enterprise to lift up their crests so high."† Yet, in spite of Throgmorton's warnings and Cecil's expostulations, for four long months Elizabeth continued to look passively on while Condé fought single handed the battles of Protestant Europe. She slighted the picture drawn by her secretary's hand of the dangers that would accrue to England from Condé's failure: "Philip and the Guises would become the dictators of Europe; Spain would have Ireland; the queen of Scots would marry Don Carlos; the Council of Trent would pass a general sentence against all Protestants, and the English Catholics, directed and supported from abroad, would rise in universal rebellion."

would have been for Guise to admit that he was guilty of murder, and that his enemies had not slandered him when they called him a "butcher of the human race." He never did make such an acknowledgment; on the contrary, he asserted his innocence just before his death. What was done on the occasion referred to was, to try to shift the responsibility of the war from the shoulders of the Papists to those of the Huguenots, by pretending to re-enact the edict of January with some restrictions. It need scarcely be added that we fully appreciate the new light which the English letters Mr. Froude has made use of, throw upon contemporary French history.

\* Letter to Cecil, April 17th, in Froude, vii, 404.

† Ibid., ubi supra.

She maintained such friendly intercourse with the Spanish ambassador, De Quadra, that the popular tide in London set strong against Condé. "I have not since I came last over," wrote William Hawes, "come in any company where almost the greater part have not in reasoning defended Papistry, allowed the Guisian proceedings, and seemed to deface the prince's quarrel and design." \*

It was not till late in the summer that Elizabeth's co-operation was secured. The calls to disinterested action had all been unheeded. Now the prince of Condé, conscious of the urgency of the case, and of the hopelessness of otherwise gaining her support, offered as an equivalent the cities of Dieppe and Havre to be held as pledges for the restoration of Calais, the term of whose occupation by the French, according to the treaty of Cateau-Cambrésis, was in part expired. It was a sacrifice of national pride that ought never to have been exacted. It was the only thing that could tempt Elizabeth. "She had her eye on Calais and Normandy, and was ready to run some risks for them." But even after entering into an alliance with the Huguenots, her course was as undecided, as selfish, as ever. She would not move her troops from the cities which she had entered, it seemed, with little idea of serving any other interest than her own. The few English troops present at the defense of Rouen were there contrary to her orders. Mr. Froude has shown † that she was not without remonstrances as to the alienation which so unprincipled a policy would produce in the very Huguenots that had invited her. "Unfortunately," he adds, "the warning was thrown away. Elizabeth wished well on the whole to freedom, and was ready at the last emergency to fight for it; but truth and right in her mind were never wholly separated from advantage. She drove hard bargains, and occasionally overreached herself by excess of shrewdness." If any proof of her selfish motives, additional to that afforded by the very facts of the case, is needed, it is found in a letter she wrote to Philip, in which she distinctly told him that the recovery of Calais was the object of her interference, and that when it was restored she would "revoke" her forces at once! ‡

The assistance rendered under such circumstances could

\* In Froude, vii, 425.

† Ibid., vii, 434.

‡ Ibid., vii, 439.

scarcely be very effective. But the English alliance soon proved an embarrassment to the Huguenots. After the death of Saint-André at the battle of Dreux, and the assassination of Guise by Poltrot at the siege of Orleans,\* there remained of the original triumvirate only the aged Constable Montmorency. He and the Prince of Condé were prisoners in the opposite camps. Catharine de Medici was not averse to a reconciliation. But how was Elizabeth to be brought to consent to such terms as the French government could with honor accord? Condé wrote to her "that he had taken arms for freedom of conscience, which was now conceded;" she answered by bidding him beware "how he set an example of perfidy to the world." He offered, in his own name and in the name of the queen and the entire nobility of the kingdom, to renew solemnly the clause of the treaty of Cambray which provided for the restoration of Calais in 1567, to repay the money Elizabeth had advanced to him, and to secure the admission of the English to free trade in all parts of France. Elizabeth preferred to reject these liberal terms, to undertake to hold Havre by force, and to risk the final loss of Calais, rather than await patiently the arrival of the time when it would become hers by right of treaty stipulations. The natural result of her greediness was that Havre was captured, and Calais never restored, and that she alienated the French Protestants, whose friendship would have been more valuable to her than the possession of a dozen towns beyond the channel.

Four years of peace ensued, during which the Huguenots patiently submitted to gradually more and more open infringements of their rights under the pacification of Amboise. After another brief struggle arms were a second time laid down; but the peace was only a truce. In a few months a third and more deadly contest was inaugurated. While the merciless Alva was deluging the Netherlands with the blood of all that could be apprehended who had participated in any demonstrations of hostility against the usurpations of Philip, the heads of the Roman Catholic party in France had taken advantage of the

\* Mr. Froude does Admiral Coligny great injustice when he asserts that "Châtillon never wholly convinced the world of his innocence." The implication is, that his defense was unsatisfactory, whereas it was full, candid, and, like his own character, straightforward. Only partial and insincere writers of the stamp of Varillas remained unconvinced.

false security into which the Huguenots had suffered themselves to be lulled to attempt a general arrest of all the most prominent men among the Protestant leaders. What their subsequent fate would have been had not the enterprise miscarried the recent instructive examples of Egmont and Horn sufficiently indicated.\* It needed no prophet's eye to see "that the safety of Elizabeth's throne depended on the Protestants of the continent being saved from utter destruction." William of Nassau, in a letter to Cecil, which Mr. Froude has published from the manuscripts of the Rolls House, described briefly but pathetically the wretched condition of the commonwealths whose deliverance he had espoused.† Condé strove to move the queen by sending Odét de Châtillon, the married cardinal, Coligny's elder brother,‡ to plead the cause of humanity and a common religion in behalf of the Huguenots. But neither Condé nor Orange met with much encouragement. "The English nobles did not recognize the identity of religion." Elizabeth, while treating Châtillon with a fair show of respect, told the French ambassador, La Mothe Fénelon, that *she had no sympathy with the Huguenots, and that she hoped that the defeats they had experienced would be a lesson everywhere to subjects who took up arms against their princes.* If she recommended the exercise of toleration by Charles IX., the suggestion was so made as to sound more like an approval of his past course than a hope of amelioration in future. "If the queen-mother had consulted her in the first instance," she said, "she would have advised that as, after all, both parties worshiped the same God, *one service or the other should have been prohibited in France.* Since Catharine had preferred to attempt toleration, it would have been better if the experiment had lasted longer." Again Cecil suggested, as the only remedy for the evils impending over Christendom, a Protestant alliance, and wished Elizabeth to declare openly that England could not look calmly upon a general persecution for religion. But the queen's parsimony prevented her from taking this

\* Leopold Ranké, Civil Wars and Monarchy in France in the Sixteenth and Seventeenth Centuries, (English translation; New York, 1853,) p. 238.

† Froude, ix, 333, 334.

‡ Not "the younger Coligny, the Cardinal of Châtillon," as Mr. Froude inadvertently calls him, ix, 334.

noble step, and before she could bring herself to it, Condé was defeated and slain at Jarnac, (February, 1569,) whereupon she lost no time in assuring the French government that she would meddle no more with the Huguenots.\*

In August, 1570, the third civil war came to an end. For the next two years the Protestants of France enjoyed at court a degree of favor that contrasted strangely with the persistent aversion with which they had been regarded for years. Coligny, from being the traitor whom the parliament of Paris had proscribed, whose escutcheon had been broken with every mark of indignity, had become the favorite "whom the king delighted to honor." So completely did Charles IX. desire to efface all recollection of the past that he ordered the first president of the parliament to bring him from Paris the records of that court, and, after looking them over, tore out several leaves on which were written the proceedings against Cardinal Coligny, the admiral's brother. "He was not at all obliged to the Cardinal of Bourbon," he said, "for having obtained judgment against the house of Châtillon, *which had done him so much good service, and had taken up arms in his behalf.*"†

It was when her envoy, Walsingham, had reported to her these or similar indications of the disposition of the French king and his mother to lay the foundations of a permanent peace by establishing harmony and concord at home that Elizabeth first broached the subject of her marriage with one of Charles's younger brothers. The negotiations which this project gave rise to were long and tedious. Mr. Froude has devoted no inconsiderable part of his last volume to unraveling their intricate tangle. He has shown with how much difficulty Catharine de Medici was persuaded that the English queen was not, as usual, dissembling, but was really in earnest in her desire to marry, and how zealously she strove to remove the obstacles that Elizabeth successively raised to a match which it became evident she only thought of actually making in case she was forced into it by domestic rebellion and a Spanish war. He has exhibited the caprice of Elizabeth, now

\* Froude, ix, 445.

† See the interesting account given of this scene (for the first time, we believe,) in the "Mémoires de Jehan de la Fosse," recently published by M. Barthélémy; (Paris, 1865,) under the title "Mémoires d'un Curé ligueur de Paris," p. 122.

assuring Cecil of her desire for a French alliance, cemented by her nuptials with Anjou or Alençon; now driving her prime minister almost distracted by the "combination of obstinacy and vacillation" in her movements. For she was "at once determined to go her own way, and unable to decide which way she wished to go." Meantime the Protestants of France could read the future sufficiently well to be convinced that upon the union between their native land and England, of which the marriage was to be the pledge, depended their toleration, or a renewed effort to destroy them. If Elizabeth espoused Anjou, it seemed incontrovertible that Catharine, spurred on by the belief that her daughter Isabella had been poisoned by Philip II., would cause war to be declared against Spain, and that Coligny would lead a French army of deliverance into the Low Countries. If again she played false, a vague presage of coming disaster weighed down their spirits. The fact was that nothing short of a close tie of interest could so bind the English queen as to make Charles or Catharine feel safe in entering upon a Spanish war. There was nothing more probable in their eyes than that otherwise, after getting her neighbors fairly involved in mutual hostilities, she would herself retire from the arena, and take advantage of their embarrassments.

Yet in this critical juncture Elizabeth did not lay aside her old vices of procrastination and irresolution. To such an extent did she attempt to play a double part, that while treating with France she was listening to the offers which Alva privately made her, and while feeding the Prince of Orange with hopes of assistance she was, if we regard the letter of a Spanish emissary to the Duke of Alva as sufficient proof to authenticate so strange an act of perfidy, actually proposing to betray the city of Flushing into its enemies' hands.\* True or false, the reports of Elizabeth's bad faith destroyed all the hopes which Catharine had entertained of a joint march into Flanders; and the unprincipled Italian woman promptly renounced the war which she was to have waged as the ally of an excommunicated queen for a massacre through which she was to regain her influence over her unhappy son by ridding

\* The passage of Anton de\* Guaras's note of June 30, 1572, containing this almost incredible statement, is given by Mr. Froude in the original, x, 383, *note*.

herself of a formidable rival in his esteem, and to acquire with papal Europe a renown for devotion to the faith which she little deserved.

And here we must close this brief sketch of Elizabeth's relations with the Huguenots at the great catastrophe with which Mr. Froude's account for the time concludes. And we cannot better weigh her responsibility and sum up the results of her culpable recklessness than by quoting his own forcible words : "Elizabeth had trifled too long. The bars of hell's gates were broken, and the devils were loose. It is not pretended that she ought to have sacrificed herself. She might have declined, had she pleased it, both the marriage with Alençon, and all interference for good or evil with the affairs of the continent; but to 'practice,' as she had done deliberately for so many years, with the subjects of other princes; to encourage insurrection for her own purposes, and then to leave the fire to burn; to hold out hopes, and disappoint them; 'to build,' as Walsingham expressed it, 'with one hand and overthrow with the other;' all this might be sport to her, but it was death to those with whom she toyed so cruelly."\*

From the perusal of the volumes in which Mr. Froude has treated of the first years of Queen Elizabeth's reign, we rise with a high appreciation of the singular skill which is everywhere manifested. Few specimens of recent historical composition surpass in dramatic interest the accounts of the massacre of St. Bartholomew's Eve and of the death of John Knox, as well as several other passages that might be named. Mr. Froude becomes eloquent when treating of a great man or of a critical juncture in the world's story. While we cannot sympathize with him in his detestation of theology,† and while we regret some unnecessary allusions to biblical history,‡ which sound too much like the utterances of a half-avowed skepticism, we must give Mr. Froude the credit of doing honor to those whose religious views he could by no means indorse.

\* Froude, x, 387, 388.

† "God gave the Gospel, the father of lies invented theology," ix, 305. "'By their fruits ye shall know them.' Through Christ came charity and mercy, from theology came strife and hatred, and that fatal root of bitterness of which our Lord spoke himself in the mournful prophecy, that he had not come to send peace on earth, but a sword."—Page 306.

‡ Froude, ix, 414; x, 411, etc.

Scotch Protestantism, though, according to him, a "narrow, fierce, defiant creed," that held the ten commandments as more important than the sciences, and the Bible above all the literature of the world, he admits had strength enough "to prevent Elizabeth's diplomacies from ruining both herself and Scotland;";\* while of the Puritans of England he observes that "it was they, after all, who saved the Church which attempted to disown them, and with the Church, saved also the stolid mediocrity to which the fates then and ever committed and commit the government of it."†

We shall await with some impatience the publication of the remaining volumes of a work which combines the fruits of long and patient research, with the advantages of a clear, forcible, and very attractive style.

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ART. V.—THE MISSIONARY POLICY OF THE METHODIST EPISCOPAL CHURCH.‡

THE most thoughtful friends of the missionary cause recognize the fact that the present is an important, not to say critical, period in the history of the enterprise. It is now a little more than half a century since the evangelical Churches of Christendom adopted this plan for carrying out their great commission to convert the world to Christ, and now it is beginning to be felt that the time has come for collecting and comparing results, and more especially for inquiring whether the success achieved has been such as to justify the confidence of the Church in this peculiar kind of evangelizing labor. The friends of missions cannot avoid the inquiry, for although they may justly claim that much time should be allowed for preparatory labor, yet they can hardly expect practical men to put much confidence in an enterprise which cannot be tested by fifty years of patient effort. They must meet the question fairly; and, in an age which impatiently tolerates any enterprise which is not

\* Froude, x, 24.

† Ibid, x, 115.

‡ We have decided to insert this article in view of some of the suggestions it makes, as well as to give our working missionary an audience before the Church which, as he claims, allows him no representation. But we must not be understood as adopting the tone or the positions of the entire piece.—ED.

practical in its aims and successful in its operations, they must show not merely that modern missions do good, but that they accomplish the peculiar work for which they were undertaken. They must show that communities, cities, nations, may in this way be brought to Christ; that education and civilization may in this way be diffused throughout the abodes of darkness and cruelty; that the social condition of empires may be revolutionized; and, in short, that our world may be made a Christian world.

It cannot be said that the friends of missions have manifested any reluctance to enter upon this inquiry. On the contrary, they have been eager to point to the achievements of their favorite enterprise. They tell us that Pentecost has more nearly repeated itself in the mission fields of the South Pacific than at any other place in the history of the Church. They point to the Sandwich Islands to show how a whole nation may be converted. They bring before us the martyrs of Madagascar to remind an apathetic Church and a skeptical world that the spirit of Stephen still animates the breasts of believers. They call up the reformed cannibals of Feejee to witness that the lowest possible depths to which humanity can sink are not beyond the saving power of the Gospel. They point with just pride to India, where a mere handful of missionaries displayed greater courage and achieved greater success in grappling with great national evils than forty thousand Protestant ministers had done in the case of a single evil in the United States. And, lastly, they array their statistics to prove that there are more members in connection with the mission Churches of the world, than there were in the apostolical Churches at the close of the first half-century after Pentecost.

All this is very encouraging; but when it is all thankfully admitted, a little doubt will probably remain in the minds of many, who look less at special instances of heroism and devotion than at the main object attempted—the conversion of the world. They will feel a reluctant conviction that the past history of the missionary cause shows what may be done, rather than what has been actually accomplished toward this great consummation. The revival in the South Seas may become universal; the conversion of Hawaii may be repeated

in China; the devoted heroism of Madagascar may be implanted in all human hearts, and the regeneration of an island in the ocean may be but a miniature of the regeneration of our world; but when the resources of the Church, the millions of Christians in the world at the beginning of this enterprise, are compared with the poor handful of expectant disciples at the prayer-meeting in Jerusalem, it will not do to say that our missionaries have made converts as rapidly as the apostles did. They ought to be able to show tenfold more. They have done good, are doing good, but as yet their work does not look like an organized campaign for the conversion of the world. At the present rate of progress the conversion of our race will be the painful work of many weary centuries. But the best convictions of earnest Christians tell them that this need not, ought not, shall not be. They ask if there is no better way, no plan for calling out the great resources of the Church, no means of bringing the strength of the Christian world to bear on this great contest, so as to make it short, quick, and decisive.

It is in this spirit that earnest Christians are beginning to review the operations of modern missions; and it is but too manifest that the best of all enterprises will lose the sympathies of many whom it can least spare, unless it can be shown that the work is to be organized on a basis, and carried on with an efficiency, commensurate with the gigantic task to be accomplished. If we see few indications of a tendency to desert the cause, it is because a general hope is entertained that better days await it, and that some plan or plans will be devised for placing it on a new and more worthy basis. The missionary cause is deeply rooted in the affections of the Christian public, and before it is thrown aside as a failure, every possible effort will be made to realize the golden hopes of its earlier days. Many plans have been proposed, and many suggestions are being constantly offered by men who seem to be convinced that something must be done to save the enterprise, but it is as needless as it would be impossible to notice their views in detail. Very many seem to think that the enterprise is to be saved by some startling discovery of a new method of labor. Some fine day it will be discovered that Judson and Carey were old fogies, and that the world is to

be converted by some new style of preaching, or teaching, or writing. Others, again, think some one kind of labor should be adopted and all others abandoned, and hence endless discussions have arisen as to the best methods of missionary labor. Thus we find a hundred psalms, and as many interpretations, but among them all it is noticeable that attention is wholly directed to the missionary field. It is there that the reform is to be effected, if at all; and hence all suggestions are directed to the missionary body, and a little impatience is sometimes expressed with men who cannot, on an occasion like this, devise some plan of operations worthy of the emergency. Perhaps the time has come to gently hint, that possibly the reform should begin at home; that the army is less to blame than the government; and that instead of complaining of the soldiers on the field, it would be better to sustain them, *and give them strength for great campaigns.* The truth is, that missionaries have not been wanting in the trial of new expedients, and that man would be ingenious indeed who could suggest a plan which had never been tried before. It is now pretty generally accepted among experienced men that there is no royal road to success in this work other than that heretofore followed; but with this opinion comes a very general conviction, that to give proper efficiency to the old methods, the home management might, perhaps, be advantageously modified. This opinion is not confined to any one society, nor is it the rash conclusion of inexperienced or, perhaps, insubordinate young men; but the most tried and trusted veterans in the field will be found almost unanimous in saying, that if reform is needed anywhere, it is at the base of supplies rather than in the field of action.

In briefly noticing two or three features of the missionary policy of the Methodist Episcopal Church, it is not intended to imply that there is anything peculiarly defective in the management of our own society. It is conducted very much like all others of the kind; but, to bring the matter home to us, it may be well to look at the great enterprise as we stand related to it through our own Church.

First, let us glance at the financial situation. It is no reflection on either the faith or devotion of the missionary body, to say that they feel a very serious anxiety for the

future, growing out of the unsatisfactory condition of the home treasuries. For some years past the financial reports of the leading societies of England have shown unmistakable signs, perhaps not of exhaustion, but certainly of uncomfortable tension. Here and there a slight increase may be reported; but, taking the field as a whole, there has been very little extension of the work during the past eight or ten years, while at some points important work has been abandoned for want of funds. It requires the utmost possible effort to collect enough from all sources, ordinary and extraordinary, to maintain the work in its present-proportions, while many, perhaps a majority, of the leading managers of the different societies do not hesitate to express regret that so much work has been undertaken. In America, the more rapid increase of evangelical Christians, the still more rapid increase of wealth, and the elasticity imparted to all financial interests by the recent expansion of the currency, have partially averted the embarrassment of the English societies; but there is abundant evidence to show that the receipts of all Churches are rapidly approaching a maximum, beyond which it will be difficult to advance. These remarks may seem irrelevant to the Methodist Episcopal Church, as the unprecedent buoyancy of her missionary finances during the past few years seems strangely in contrast with the story of depression which we hear from other quarters. The contrast, however, is more apparent than real. The M. E. Church was later in the field than most of her sister denominations, and up to the time of the recent expansion of the currency, her contributions had been relatively lower than theirs. The growing missionary zeal of the membership was suddenly and powerfully stimulated by the remarkable openings among the freedmen, while the unexampled commercial prosperity of the country made it easy to augment the collections beyond all precedent. Already, however, it begins to be evident that in many sections our Churches have reached their maximum of liberality, and that the experience of other denominations is soon to be repeated in the stringency, if not embarrassment, of our own missionary finances. The aspect of our work abroad is not very pleasing. It begins to look doubtful whether the magnificent scheme for a powerful mission in India can ever be practically carried

into effect, while the utmost efforts of the Board hardly suffice to keep up the working force of the little mission in China. In India, China, Bulgaria, and Africa, we simply hold a few advanced posts, which we cannot strengthen, and which we do not hold with a firm and confident grasp.

It is such facts as these which make a thoughtful missionary look into the future with anxiety. He has entered upon his work because he had faith in its future. He saw in the missionary scheme a simple organization, promising little in the present age, but capable of expansion until it covered our earth, like a vast network, with evangelizing agencies. But when he sees the resources of the Church failing before his work is fairly begun—when he sees the expansion of the work cease, and in some places contraction begin—his heart cannot but fail him. He sees the leading missionary society of the world so straitened for funds, that when it is about to enter the most populous empire on the globe it is obliged to stake the financial support of the mission on the proceeds of an annual breakfast meeting. He looks at this programme for the conversion of four hundred millions of human beings, and remembering that it represents the present spirit of the movement, he finds it difficult to believe that the magnificent scheme of Carey and Coke, and Judson and Martyn, will be ever realized.

There is no cause for despairing of the future. If the resources of the Church are not reached, there must be something wrong in the methods employed, and it will be well to look carefully for the cause of the difficulty. Without presuming to point out all that is defective in our present methods, it may, perhaps, be safe to assume that nothing has contributed more to insure scanty contributions than the mistaken policy of making the missionary cause a religious charity rather than a Church enterprise. From the days of Carey and Coke down to the present, the appeal has been made to the pity of the public rather than to the conscience of the Church. The collector has been a beggar, and has received a beggar's portion. The public do not, and will not, honor a cause which does not honor itself; and just so long as the missionary cause is made to depend on the proceeds of sewing circles, bazars, Sunday-school exhibitions, and the pretty impudence of committees of

little girls, just so long will the princely contributions of a few noble men, or model Churches, fail to bring up the aggregate result to anything like a fair measure of the ability of the Church. Nor will the more popular method of raising large collections on special occasions in Churches ever solve the difficulty. Eloquent addresses, stirring hymns, and fervent prayers are all right and necessary in their proper place; but the practice of putting up a man's popularity for sale in the shape of a life-membership, the still more questionable practice of putting a not very gentle pressure on Mr. A. to induce him to give as much as Mr. B., and the various schemes of well-meant trickery by which money is wrung from unwilling hands, will always hinder rather than help those who strive to put our missionary finances on a healthy and permanent basis. The whole policy is unworthy of a noble cause, and unworthy of a powerful Church. If it be proposed to pursue a similar plan in raising a minister's salary, both pastor and people would resent it as degrading, if not insulting. The members of any respectable Church respect themselves too highly, and recognize their obligations too clearly, to condescend to such a measure. But surely the obligations are alike. It is the *Church*, and not a few beggared missionaries, that has taken up this enterprise, and its interests should be trusted to the obligations of the membership. Let the missionary fund be raised in the usual way that all other legitimate Church expenses are raised; and whatever is secured by extraordinary methods, such as the more unobjectionable of those now employed, will be to the main fund what the proceeds of the Sanitary and Christian Commissions were to the government during the late war. There will always be ample need of such additional funds, but the main revenue should not be dependent on such resources.

The plan for the support of missions laid down in the Discipline has many most commendable features; but so far as it relates to the collection of money, it inclines by far too much in the direction of the error just pointed out. The plan of having collectors canvass for the cause throughout the year has not been generally followed, and probably will never prove adapted to our usages or tastes. The more common method is to bring all possible pressure to bear on the services of some appointed

Sabbath, and the money given on that occasion is the gift of the Church for the year. The tactics of the day are usually too artificial to touch many consciences, and while it sometimes happens that a hallowed religious impression rests on the assembly, there is reason to fear that the influence is more frequently such as to make the annual return of the missionary day a source of more discomfort than joy. There may be scores of exceptions to these remarks; but the fact remains, that this plan does not succeed in reaching the great mass of the membership; and if it did, there is reason to fear that it would not call out anything like the full measure of their liberality.

To show that these remarks are not wholly misapplied, both as regards the cause of the difficulty and its remedy, we have but to glance at the history of another of the miscalled charities of the Church. While admitting that the widows and orphans of our preachers, as well as those preachers themselves who have been superannuated from active service, are in equity entitled to a reasonable support, we have for years found it difficult to give them the smallest annuity. The Church has been able, and apparently willing, but for some reason the money has not been forthcoming. The explanation of this is not difficult. The appeal has been made to the pity, and not to the obligations, of the people. The widow and orphan have been annually introduced to public congregations as friendless beggars, and have received the beggars' pennies. That the humiliating failure has been owing to this cause alone is proved by the example of one or two conferences where a better policy has been adopted. Instead of vaguely asking for a public collection in all the Churches, an estimate is made of the amount actually needed, and this is distributed among the Churches according to their ability, the result being that the amount asked for is secured without the slightest difficulty. A similar policy would soon solve the difficulty in the case of the missionary funds; and if the recent apportionment to the conference of the annual appropriations is intended to be the first step toward the initiation of such a policy, the friends of the cause may well congratulate themselves on so promising a movement. An attempt to go further, and assess a fixed sum on each Church, to be raised in whatever way the membership may

have adopted for collecting their funds, would probably be decried by some as an attempt to do away with the "voluntary principle" in our Church, but the same objection might with equal justice be urged against all other Church funds. The principle of voluntary support of religious institutions depends on the free choice of joining or not joining a particular Church, rather than on the whim of the donor in the case of each special department of Christian labor.

Another cause of anxiety to the friends of missions is found in the difficulty of securing efficient reinforcements for our foreign work. If rivers of wealth flowed at our feet it would avail little so long as suitable men could not be found to engage in the work. This seems to be the great embarrassment of nearly all societies at present, and if no means can be devised for solving the difficulty, the fate of the missionary cause is sealed. Perhaps it would be doing injustice to no one to add, that if missions have not always been successful in the past, the failure has been more frequently owing to this cause than to any other. There have been periods when men have been found in sufficient numbers; but it is hard to resist the conviction that they have not always been the right men for this peculiar work. In the early days of the enterprise the sole aim of missionary societies was to send abroad men who were willing to devote themselves to this work, without much reference to their peculiar qualifications; and if this mistake has been generally discovered, there is reason to fear that there is still much need of reform in the manner of making appointments. A very large proportion of those sent abroad return within a few years, without having accomplished much in the missionary field; while a rigorous inquiry might possibly disclose the fact that not a few of those who remain are less efficient than the importance of the work demands. In some cases fifty per cent. of a reinforcement prove failures; while, taking all societies together, it would perhaps be safe to say that twenty-five per cent. of those sent abroad fail to spend their lives in efficient service on the mission field. The failure may be sometimes unavoidable, and in every case the missionary may be blameless; but the discouraging fact remains, that at present it is not only difficult to secure reinforcements, but that when found they too often fail to add

strength to the work to which they are sent. No Church has greater cause of solicitude in this respect than our own. In the midst of the celebration of her first Centenary, at a time of unparalleled prosperity, while boasting to the world of her achievements in the past and her strength for the future, her missionary secretaries were obliged to write to one of their foreign missions that they could not in the course of a whole year find two men for the foreign work. This paucity of candidates would be discouraging at any time; but when, in connection with it, we notice how short the average term of service has been in our foreign missions, and remember that a majority of the missionaries in our two Asiatic missions are still young men, virtually on their probation, we may well look to the future with more than solicitude. The work cannot expand—cannot, indeed, be maintained—unless some way can be devised for recruiting efficient men for the service.

It is impossible to believe that suitable men cannot be found. The missionary ardor of our young men is not burning so low as the above statements may seem to indicate. Hundreds of men can be found who would have been glad to go abroad had a chance been offered them when young, and scores of younger men can be found to-day who would be willing to devote their lives to this work if called upon. But some are too old, some have not a suitable education, some have ill health, some are held back by the entanglements of family or business, and, among them all, it is difficult to find one suitable man who is ready to start just at the time when the call is made on him. Here lies the difficulty, but the very statement of it suggests its remedy. The call should be made *long before the time of going abroad*. The mistake has always been, that when a man is needed a search is instituted among the younger preachers in the conferences, or at best among the graduating classes of colleges or theological schools, the aim being in every case to find a man willing and *ready* to go abroad within a few months. Instead of this, the appeal should be made to young men while they are settling the great question of their life's calling, no matter if they are but boys in their teens; and then, when they have their work before them, they can properly prepare for it, and when called upon can respond at a day's notice. If the appeal is made in

this way there will be no lack of candidates, and from the numbers who volunteer judicious selections can be made, and a reserve force be kept constantly on hand ready for any emergency. In connection with this a course of special instruction should be added, either in a seminary organized for the purpose, or in connection with a first-class theological school. Young men would thus be tested, in many respects, before going abroad, and many of the lamentable failures now experienced might thus be avoided. But in the absence of a training school, it should at once be made the settled policy of the Board to make the appointments at an early day, and to keep a reserve force constantly on hand.

The present system is painfully defective, as nearly all our foreign missionaries can testify. In some cases all the preparations for sailing, involving, perhaps, the most delicate and important interests of the young man's life, have to be arranged in the course of five or six hurried weeks. It is impossible to avoid mistakes while pursuing such a policy; and even where the result seems to justify the course pursued, the parties interested seldom fail to regret through life that they have been obliged to sever the tender ties which bound them to friends and country, and set out for a distant, perhaps almost unknown country, without any kind of preparation for the work which awaited them. Nor does it lessen their regret to remember that they would have been equally ready to offer themselves years before the call was made upon them; and they cannot but hope that a more prudent, as well as generous, policy may be followed in the case of those who are to come after them. So long as it is established by the statistics of all societies that a mission can only be kept up to its full strength by receiving annually a reinforcement equal to five *per cent.* of its entire numbers, there can be no risk in securing the men at an early day, and there can be no valid excuse for not doing so.

Another question, which, perhaps, merits more careful attention than it has heretofore received is, that of the government of foreign missions. To secure a vigorous administration, without disturbing the fraternal harmony of a mission, is at best a difficult problem. No men in the world are so free from sectarian strife as missionaries; but, at the same time, it:

must be added that none are more prone to fall into serious, if not unpleasant, differences than they. They are men of earnest convictions, profoundly impressed with the importance of their work; and, in a position where they have few precedents to guide them, and where an error may seem fraught with most serious results to the Church of the future, it is but reasonable to expect that they should differ, not only frequently, but earnestly, in their councils. Under such circumstances, too much care cannot be bestowed on the organization of a foreign mission and the administration of its affairs. That this has been too much overlooked, the unwritten history of scores of missions might but too faithfully testify. The error has usually been that there has been too much, or else too little government, causing in one case chafing, and in the other confusion. It required experience to convince some boards that a mission in Asia or Africa could no more be governed from London or New York than a colony could have its affairs administered by a home government; and on the other hand, it required a painful experience in other cases to convince the responsible authorities that, in missions as elsewhere, a proper organization is absolutely necessary to secure efficiency of action.

A mere glance at the foreign missions of the Methodist Episcopal Church will convince any one that this subject has not been carefully elaborated by our missionary authorities. One mission is organized as a conference, with a resident bishop; a second has a conference organization with a superintendent; a third has a conference, without either bishop or superintendent; while four others have superintendents without conferences. Turning to the Discipline, we are surprised to find no reference whatever to a question of so great importance, the whole section on missions being devoted to the single subject of "support" for the work. Nor does our surprise altogether abate when we are told that the silence of the Discipline is compensated for by the "Manual for Missionaries and Superintendents," published by authority of the Missionary Board. This little pamphlet of twenty-four pages gives minute instructions as to the deportment of missionaries on shipboard and in the mission field, and proffers much good advice which cannot be too well followed; but so far as the

practical details of the administration of the mission are concerned, it is, for the most part, silent, or where it speaks at all not very satisfactory. The reciprocal duties and privileges of the superintendent and his brethren are stated with sufficient emphasis to arrest attention, and yet with so much vagueness as to make differences inevitable. At one or two points the modest little pamphlet puts on the airs of a veritable Discipline, and when it gravely proceeds to create a presiding eldership unknown to the law of the Church, one can hardly help suspecting that its compiler had forgotten that there was such a legislative body as the General Conference. In addition to this Manual, our missions receive from time to time general letters of instruction from the Board, or special letters bearing on particular cases, and in some instances special episcopal decisions are sent out, enunciating the law of the Church or of the Board. These documents are often useful, but in the lapse of years they have sometimes become obsolete, and sometimes contradictory; while the missionaries might possibly be better satisfied with episcopal decisions, if given in the disciplinary way at a conference session.

If our missionary work is to be expanded in the future, the time has surely come for introducing a little more system into its management, and giving its laws a place in the Discipline of the Church. Many details must be left to the discretion of the several missions, but some general rules, or at least some formal policy, is needed to regulate them all. The simplest, and certainly the best, manner of organizing a mission is to introduce the entire machinery of our Church system at the earliest possible day. Let there be a conference, even though it have less than half a dozen members; and then let the work be conducted on the home model, and one half the difficulties will vanish in a moment. An occasional visit from a bishop is desirable in any case; and if granted every four or five years, the conference can be successfully managed in the interim by the brethren on the field. Such a plan, of course, involves some risk, but infinitely less than the policy heretofore followed, while it will reduce the government of a mission to the simple question of successfully administering the law of the Church. To this it adds the advantage of at once beginning the work of planting an indigenous Church on a foreign soil.

Very little progress will be made in this direction so long as the mission is kept in a state of pupilage ; but the moment that it begins to assume the responsibilities of a Church, the native converts will begin to understand the career that is before them, and the tree brought from foreign shores will take permanent root in the new soil. Just here, however, we meet the most plausible objection which is made to this policy. We are reminded that native converts are often ignorant and unreliable ; that important modifications of our economy may, possibly, be found needful in some foreign fields ; and that under such circumstances the utmost caution is necessary in extending weighty responsibilities to such men. To this we reply, that the simplest philosophy teaches that the development of an indigenous Church must come from within, and not from without a community, and that we have but little choice in the matter. Moreover, it is every day being demonstrated by the experience of multitudes, that the best way to fit people for responsibility is to give them a good share of it to carry. Children who are never trusted are seldom trustworthy ; and native converts will never learn how to manage the affairs of their Church until they have a *bona fide* Church to manage. Nor is there so much fear of their doing so many foolish or dangerous things as many suppose. The missionary body will be conservative enough to guard their conference doors with all needful care, since no men have so much to fear from an irruption of unworthy converts as they ; while the natives associated with them will be cautious, perhaps jealous, lest too many of their brethren are elevated to the honorable position which they enjoy. There need be no danger of a conference being overwhelmed by the multitude of half-educated, half-converted native teachers who are expected to fill our missions. It is more probable that as the number of native helpers increases, some subordinate organization will be found needful for them ; and if Methodism in our mission fields is true to the genius which has marked her history elsewhere, no difficulty will be experienced in following the leadings of Providence, and providing for the emergency as it arises. Let our missionaries be trusted ; let us expect some slight novelties in the development of their work, and let us not be alarmed when they come ; let us give them ample opportunity for developing

their tiny little conferences into great Christian empires, and the result will not disappoint our confidence.

It is very much to be regretted that the General Conference, so far as this question has come before it, has not assumed a more liberal attitude toward our foreign missions. While formally conceding that our foreign missions should be organized into conferences "as soon as their condition severally shall render such organization proper," a most singular proviso was enacted to the effect that these conferences should only exercise their limited prerogatives "with the concurrence of the presiding bishop." A provision so new to the law of our Church, and so extraordinary in its character, very naturally excited the apprehensions of our missionaries, nor have they had their solicitude entirely quieted by the explanations of its supporters on the General Conference floor and elsewhere. The reasons assigned for the measure seem so utterly irrelevant, that those most directly interested can hardly be censured for doubting what its ultimate design was really intended to be. One reason assigned was, that a foreign conference might be filled with native members, who would compel a bishop to ordain unworthy men. This danger, however, is simply one of the imagination. It is a new thing in Methodism to hear it asserted that a bishop can be compelled to ordain any and every man at the bidding of a conference. If we could conceive it possible that the New York Conference should elect John Morrisey to deacon's orders, it would not follow that one of our bishops would be obliged to profane his office by ordaining him. Another plea for this restriction was, that our foreign missions were supported from home, and that the Church should reserve some control over their finances. This plea, however, is utterly groundless, since the Board and General Committee have absolute control of the finances in any case, and the presiding bishop could have no chance to exercise his authority in this respect other than that now granted by the Discipline in the case of home conferences. Nor is the claim more valid, that such a veto power is necessary to prevent irregularities in a conference where the law and usages of our Church are imperfectly understood. Surely the framers of this proviso must have been aware that in any conference the bishop presiding can arrest any action which he believes to be

irregular, and that in any case the proceedings are sent up to the General Conference for final revision. If any better reason than these can be assigned for this proviso, it has never yet been brought forward, and in its absence our missionaries can hardly be blamed for their earnest protests against a measure which must have a hidden design, if it is not superfluous. They claim that it is wholly uncalled for; that in a foreign land, and in the midst of a strange language, it could hardly be used without liability to greater errors than those against which it is to guard; that if used at all, it virtually reduces the conference to a mere form, and that it is calculated to provoke irritation without securing any benefit not provided for before. They do not mistrust the beloved men who have been set over them as chief pastors, but they regret deeply that it should thus be made to seem that the Church mistrusts them.

In this connection it may not be amiss to notice another restriction on our mission conferences. It has been thought best to deny them representation in the General Conference; and the great expense necessary to send a representative home has made this restriction seem reasonable to all parties, including the missionaries themselves. If, however, this objection can be removed—if a foreign conference can send a delegate at its own expense—it becomes a question whether the General Conference should not avail itself of an opportunity to secure a representative from our mission fields. It frequently happens that one or more members of a mission are absent on sick furlough at the time of the session, and if a conference chooses to delegate some one thus absent to represent it, there is no apparent reason why the representation should be denied. Among our Wesleyan brethren it is considered desirable to have the missionary interest as strongly represented in the conference as possible; and more than once of late years we have seen a distinguished missionary elected to the highest office in the gift of the denomination. It may be of little practical moment at present whether this restriction is removed or not; but, looking to the future of the work, it certainly seems advisable to let our missions have a voice in the highest council of the Church.

Any discussion of our missionary policy would be incomplete which did not allude to the peculiar arrangement by

which all our missionary interests are managed from one office. It has been our peculiarity, and sometimes our boast, that we have only one missionary society, and that we make little or no distinction between the home and foreign work. This policy has had its advantages in the past, and even now, in the greatly enlarged state of the work, it is, in some respects, better than the more usual method of maintaining two expensive, and often cumbersome, organizations. But while admitting these advantages for the plan, it must be confessed that it has not worked to the entire satisfaction of all parties. As the mission field has expanded from year to year, the work has seemed to outgrow the ability of the society, and the result in part has been, that a society to aid in the erection of mission Churches, and another to look after the missionary interests of the freedmen, have grown up side by side with the Missionary Society. Without discussing the propriety of organizing these societies, we may simply say, that under the circumstances they were inevitable. There was a public sentiment, which, if it did not call for, certainly approved their organization, on the ground that they did a work which, but for them, must be left undone. Christian liberality is sure to find an outlet somewhere, and if no organization is found at hand to afford a channel in which contributions may flow to the chosen object, one will be created for the express purpose. There are not wanting those who believe that a foreign missionary society will spring up in our midst before many years, especially if it should begin to appear that our present society cannot efficiently maintain the work. We have scarcely a missionary abroad who could not double his resources if allowed to accept the aid which friends and Churches are anxious to send him. There is a powerful sympathy felt throughout the Church for our foreign work, and should it become apparent that our present agencies failed to carry on the work with reasonable efficiency, a new organization would certainly come to the relief.

The creation of so many kindred societies is, for many reasons, to be deplored, and the proper adjustment of their relations must soon become a prominent question before the Church. All will agree that the work which they represent must not be neglected; but the general judgment of the Church will be,

that we do not need four, perhaps five or six, societies to carry on our mission work. Of the various proposals which have been made for reducing the number of these societies, the one which probably finds most favor is that of merging all into one, or, as it has been expressed by an eminent authority, "consolidating all our aggressive Church movements into a single agency." It is singular, however, that those who put forward this plan do not recollect that it is simply proposing to go back to our original policy, a policy which the very existence of these societies proves to have been a failure. It is impossible to consolidate diverse interests in this way, without insuring neglect in portions of the work, and thus again creating the difficulty which now confronts us. The mistake in the discussion thus far has been, that the chief object proposed has been to reduce the number of our public collections, rather than to properly use the money when collected. A missionary society has other functions than that of simply raising funds. Its responsibility is a thousandfold greater in disbursing than in collecting money, and the question before the Church is not how the embarrassment of pastors may be relieved, in announcing so many public collections, but how the money shall be administered by our missionary authorities.

Viewing the question from this standpoint, we have no difficulty in coming to the conclusion that no one office can safely and efficiently administer all the interests of our home and foreign missions. It is simply impossible. If John Wesley himself were to rise from the grave, his unmatched administrative genius would be unequal to the task. The secretary who manages our foreign work must have not only a thorough knowledge of missionary work in general, but more especially of our foreign fields; and as the work on the Ganges and the Min, on the Plata and the St. Paul's, expands from month to month, it will tax his ability to the utmost to keep before him a clear idea of the schools, colleges, chapels, circuits, teachers, preachers, parsonages, orphanages, and presses, with which he must be familiar, if he does not allow their interests to suffer. Add to this the hundreds of weak charges in home conferences, the new churches, the freedmen's schools, the embryo conferences, and the ever

rising demands of the great work in the West, and we have a load of responsibility which no man in the Church can carry. A division must be made, and the only question for us to settle is that of determining where the line of demarkation shall be drawn. The obvious policy is the right one. Let our foreign and our home missions have a separate management. The number of officers need not be greater than now, but when men have a specific and limited work they can look after it. As it now stands, three secretaries are each supposed to master the whole situation—an impossible task. Limit the field, and define the responsibility of each office, and fewer complaints of neglect will be heard in the future than have been in the past. The distribution of funds may be made as at present, by a General Committee; but the further administration being in the hands of distinct societies, or at least separate offices, a degree of efficiency will be attained which has never yet been reached.

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#### ART. VI.—STEVENS'S HISTORY OF THE METHODIST EPISCOPAL CHURCH.

*History of the Methodist Episcopal Church in the United States of America.* By ABEL STEVENS, LL.D., Author of "The History of the Religious Movement of the Eighteenth Century, called Methodism," etc. In four volumes. New York: Carlton & Porter. 1864-1867.

DR. STEVENS has given to the Methodist Episcopal Church a history worthy of her and of himself. It is for the statesman as well as the ecclesiastic, for the American Protestant as well as the Methodist, for the general reader equally with the scholar and critic. Rightly viewed, it is one of the most important contributions of late years to our national literature. Methodism has so greatly influenced the national life, that the thinker who is unacquainted with its facts will utterly fail to penetrate the true philosophy of American institutions. Previous works, whether histories, annals, or biographies, had performed important offices; but the time has come for a correct, full, impartial, and philosophical history of the denomination. Dr. Stevens's design is to show what Methodism

really is, in its genius, constitution, historical significance, and the conditions and lessons of its success. Though the narrative is brought down, in detail, to only the year 1820, the work is comprehensive of the whole history of the Church—of all that is essential to it, “its inception, its organization, its chief personal agents, its theological and disciplinary systems, and finally the adjuncts of its practical system—publishing, educational, Sunday-school, and missionary institutions”—of everything, indeed, except a period of its later working and its recent controversies, for the full and impartial record of which the time has not arrived.

For nearly thirty years the extraordinary history of Methodism has been a subject of profound interest to Dr. Stevens. His pen originated the series of local productions which have rescued from destruction many valuable facts and documents which must soon have been irrecoverable. Though availing himself to the fullest extent of the labors of others, he has, when possible, carefully resorted to original authorities, and not unfrequently corrected important errors of former works. More than half of the materials used are new, being obtained chiefly from obscure, and often private sources, correspondence, fragmentary accounts, clippings from periodicals, autobiographical sketches, and local records, which must first be gathered, then collated, and afterward supplied with their connecting links. The labor of these researches has been vast, perplexing often, and discouraging to a degree intelligible only to those who have themselves been bewildered among incoherent statements and contradictory authorities; but every page shows it to have been a labor of love.

The result corresponds with the design and the years of patient, conscientious toil devoted to its execution. The work must hold a high place in literature, and its author must rank with the great historians of the age. He has not only done for Methodism what Macaulay did for England, but he has done it with equal fullness and brilliancy and less artificiality and iciness. With the variety and detail of Motley, he has a richer and more polished diction. Bancroft is statelier, but not more philosophical or comprehensive, and much less attractive. Equally fascinating with Prescott, he surpasses him in vigor and soul. As clear, direct, and profound as Draper,

he is more accurate in his facts, and logical in his reasoning. And in the great quality of fervid heartiness, Dr. Stevens excels them all. Among modern ecclesiastical histories, this work stands alone; we know of none of any denomination that approaches it in completeness of either matter or execution. Great candor, fairness, and catholicity are manifest on every page. However exultant the strains which record denominational successes, of asperity there is not a line, of bigotry not a word.

A large part of the interest of these volumes is found in the panoramic view they present of the onward course of the denomination from its very inception. Statistics may show increasing strength; ecclesiastical laws and documents may unfold the legal system; the narrative may trace the succession of events. But genuine history gives a resurrection to the past, and clothes it with living flesh. We want to feel that Asbury, Watters, Abbott, Lee, and the host of worthies who planted and trained the Church, were living men; to hear them preach, and shout, and sing; to accompany them around or across the continent, and witness their battles and triumphs. It is precisely here that Dr. Stevens's work is particularly successful. By sketches of leading personal characters, embracing every early itinerant and many godly men and women of the laity, we know the story of their awakening from guilt, their struggles into the blessedness of pardon, their trembling self-distrust and brave confidence in Christ as they go forth to do his bidding. Add to this a certain vividness of description and happy facility in grouping the incidents of his story, and we have one secret of the wonderful charm which Dr. Stevens has thrown upon his pages. Devoted itinerants are pictured before us going out to seek lost men, ready to preach wherever people are ready to hear, in barns, in private houses, or by the wayside, in the face of opposition, threatenings, revilings, and violence, determined, if it please God, to save souls or perish in the attempt. They form circuits in the mountains and on the frontier, where dangers press from the godless white and merciless Indian, as well as in the city; they traverse forests, ford or swim rivers, flounder through swamps, as well as travel the civilized highway; they sleep sweetly on the ground in log cabins, or in the mansions of Perry Hall, Rembert Hall,

Rhinebeck, and Waltham. The "burden of the Lord" is upon them. They can turn aside for no controversies except in defense of the vital doctrines which they proclaim. They are a living voice, perpetually crying to sinning men, "Repent, and believe the Gospel." True to the inculcations of Wesley, no sooner do they lead them with shouts and songs to the witness of pardon, than they bid them "go on to perfection." From Asbury down to the humblest itinerant, they seek the most intimate spiritual communion with the people, both in class meetings and in visiting pastorally from house to house, in which the heroic bishop, greater in labors than any other of his generation, whom Coke styled "the most apostolic man he ever saw except Mr. Wesley," is as eminent among his brethren as in more public toils.

There is of necessity a wide difference between this work and the "History of the Religious Movement," which preceded it. Methodism originated in a land of Churches and universities, in the midst of profound scholastic and theological learning and complete literary culture. Its birth was in halls that had for ages been sacred to letters; and the men who first bore its stigma were consecrated to their pursuit. It sprang into being full armed; its first preachers possessed from the outset a commanding power, and would have been great men had Methodism never existed. Of its history from the halls of Oxford, abundant contemporary records remain. But American Methodism had an humble origin. The place and time of its birth were long in dispute. Its real founder is now ascertained to have been a woman, "a woman of deep piety," indeed, but so obscure that the place of her burial, and even the orthography of her name, were long unknown. Months elapsed before it attracted any attention outside the narrow circle of the lowly, among whom its mission began. Its first preachers were not men of scholarly culture or literary habits; while the early records have mostly perished. The materials for a full history of those first years do not exist; and if they did, they could but illustrate the feebleness of the beginning. The scattered fragments that remain Dr. Stevens has brought together, and shown us how stone after stone was, with great difficulty and toil, hewn and polished, and prepared for its place in the temple of God.

The reader of this history will be constantly impressed with a wonder that the early movements, so cursorily passed over by former historians, but so fully detailed in these volumes, were not utterly defeated through their own weakness and the great embarrassments attending them. The Methodism of Whitefield had infused a new life into existing Churches, but Arminian Methodism, the Methodism that in the hands of Wesley took on an organic form of classes and societies, had another work. Its first preacher was a carpenter of no extraordinary intelligence, and of only moderate ability, who for six years had omitted the duties of his office. For months its only adherents were Irish-German emigrants, poor and without influence. The first chapel, long unfinished, had seats without backs, and galleries without breastwork or stairs; the second was without floor, door, or windows, and was never completed. Not until 1773 was even a private house opened for preaching in Baltimore, although itinerants had visited the town and preached in the streets. "America" has no recognition in Wesley's Minutes till 1770; and, though Herculean labors had been performed, the total members in society reported in the Minutes of 1771 are only three hundred and sixteen. Embury, Strawbridge, and Webb, the last the most efficient, were for three years the only preachers, when they were reinforced by Williams, another Irish local preacher. Wesley's missionaries, few in number, were sent late, and returned soon. Pilmoor and Boardman labored in the colonies but four years; and Wright, who arrived two years later, but three. Seven years had elapsed before Rankin and Shadford came, and their stay was less than five. Of the three others sent in 1774, two soon became Presbyterians; and Rodda returned in 1778, but not until by his active political partisanship he had brought grave scandal and persecution upon the cause. Asbury alone remained.

The times were not favorable to a religious revival. The year of the formation of the first class was the year of the political storm which compelled the repeal of the Stamp Act. The struggles of the Revolution, already begun, for a long time controlled the public mind. It was not the hour that a prudent man, foreseeing the future conflict, would have been likely to choose for the commencement of a great religious

mission. Besides this, the frail bark was in danger of foundering before it was fairly launched. Asbury found, on his arrival in 1771, that there was practically no head, and but little organization, of the societies. Boardman and Pilmoor had limited their labors chiefly to the cities; and the people were strongly disposed to localize their pastors. Dissensions early arose. The administration of the sacraments was a subject of discussion and division, and Asbury was compelled "to connive at some things for the sake of peace." Worse still, there was little disposition to submit to the discipline of Asbury; and even Rankin failed to comprehend him, and made such representations to Wesley that the future bishop was in 1775 actually ordered home.

Such were some of the embarrassments attending the infancy of Methodism in this country, and imperiling its entire future history. Prompt, vigorous action alone could save it from disaster. A conference, consisting of ten members, all Europeans, met at Rankin's call July 16th, 1773, the first of a long series, to end, perhaps, only with time. They finally agreed to submit to the authority of Wesley and the British Minutes as their "sole rule," thus binding themselves to that rigorous military discipline which Rankin was sent to enforce. Under the strong guidance of that "honest, obstinate Englishman," they went forth to new labors with fresh enthusiasm, fully resolved to "spread genuine Methodism with all their might." This was the crisis of the cause, and Rankin saved it. These seven years of toil had gathered into the societies only eleven hundred and sixty souls, nearly half of whom were in Maryland; at the time of Wesley's first conference, six years after his conversion, there were more than two thousand in London alone. So efficient was Rankin's administration, though uneasily endured, that in ten months the membership was nearly doubled, more than two thirds of them being in Maryland and Virginia; and at the close of the first decade it numbered four thousand nine hundred and twenty-one, notwithstanding severe losses by the war in New York, Philadelphia, and New Jersey.

A vivid outline of the system whose foundations were thus laid is presented in the "Introduction" to the History. Its thirty-two pages set forth the future of the rapidly-growing country; the

imperative providential necessity thus created, and the system providentially originated to meet it. So lofty is the strain that the reader almost hesitates lest future pages shall fail to sustain it; but the needless apprehension soon fades as the splendid prelude opens into harmonies which become the richest in the final volume. Contemplating the rapid growth and steady movement westward, Dr. Stevens truly and tersely says that "a religious system, energetic, migratory, 'itinerant,' extempore, like the population itself, must arise; or demoralization, if not barbarism, must overflow the continent." These conditions are found in only the lay ministry and itinerancy of Methodism; and while he is careful to record the recognition, by some of the profoundest thinkers of the nation, of the powerful influence of her economy upon the religious interests of the United States, he is equally careful to claim no praise for Methodism or Wesley. "Wesley believed," he says, "that not himself, but Divine Providence, legislated the system of Methodism."

If the legislation was providential, so was its application in our early history. Had it not been for the unbending purpose of Asbury, the itinerancy would not have been established. For nearly twenty years upon a "lay ministry" alone rested the burden of the work; local preachers have to this day been distinguished as pioneers in new fields, and laborers in old ones; but fatal to any wide or enduring success of either was the tendency to localization which Asbury's keen eye immediately detected, and which would have soon been beyond remedy. This was, in his opinion, a betrayal of the cause. Notwithstanding difficulties, opposition, and soft words, he must have "a circulation of preachers." He resolved to "show them the way," and by his example enforced the words with which he insisted upon "the Methodist plan" that had been already so effectually proved. He became the soul of the new order of things until he was superseded by Rankin; and in the importance of this feature of the work they never differed. But in the hands of the latter, the itinerancy, thus saved, was terribly severe. Preachers in the country were changed every six months, and in the cities quarterly. "The system," says Dr. Stevens, "speedily killed off such as were weak in body, and drove off such as were feeble in character; the remnant

were the ‘giants of those days’ morally, very often intellectually, and to a notable extent physically. Many whose souls were equal to their work sunk under it. Its early records are full of examples of martyrdom.”

The first “book” of the History extends to the beginning of the revolutionary war in 1775; the second, to the organization of the Church in 1784. The relations of the revolution to Methodism are portrayed in a masterly style. None saw more clearly than Asbury the critical situation of the cause; and the day preceding the conference of 1775, less than a month after the first blood of the war was shed, he employed in conversations with his brethren upon the necessity of an exclusive devotion to their one work. But in a struggle that divided communities and families, no amount of caution could have prevented grave suspicions respecting the political sympathies of a body of people whose principal ministers were Englishmen, and whose founder had issued the “Calm Address,” and was otherwise known to be loyal to his king. Asbury regretted that “the venerable man ever dipped into the politics of America;” but neither he nor the men of that time knew that on the day after receiving the intelligence of the battles of Concord and Lexington Wesley wrote to both Lord North and the Earl of Dartmouth, asserting that the Americans, “an oppressed people, asked for no more than their legal rights, and that in the most modest and inoffensive manner that the nature of the thing would allow;” and then, as if the right of the case were insufficient, added a pithy line that must have penetrated even the thickest brain: “But waiving this, I ask, Is it common sense to use force toward the Americans?” He saw more clearly than they the inevitable result. But the English preachers did not follow his counsel. Rankin and Webb were imprudent, and Rodda’s open Toryism compelled him to fly for his life, while it entailed bitter persecution upon his brethren through several subsequent years. What a recent writer\* has dared boldly to assert, that

\* Henry B. Dawson, in “The Historical Magazine” for December, 1866, and June 1867. Documents proving Wesley’s loyalty to the king as against the Lord Gordon anti-Catholic riots he shamelessly and persistently perverts to prove his support of the king as against the colonies. With Dr. Stevens’s volumes before his eyes, he denies that Wesley “ever entertained the least sympathy” for the colonial cause. Because Asbury, Lee, and others could not take the test oaths which

"Methodism was Toryism," was then, in Maryland especially, widely believed. Political jealousy, fed by the wickedness of haters of the Gospel, excited a storm that soon burst on innocent heads. Hartley was whipped and imprisoned; Forrest, Wren, and Garretson were put in jail, and the last was afterward badly beaten; Gatch was tarred; Pedicord was whipped until the blood flowed—and these are only specimens of the indignities inflicted upon Methodists of that day. But the native preachers and the mass of the members were loyal to the core. Of the latter, many served in the army as privates or officers, though not a few were, like the Quakers, opposed to all war. The preachers could not fight; the work upon their hands was greater than the American cause. Asbury's sympathies were with the patriots; but he wrote, "The Lord is my witness, that if my whole body, yea, every hair of my head could labor and suffer, they should be freely given for God and souls." "I have come to preach my Master's Gospel," exclaimed Garretson, "and I am not afraid to trust him with body and soul." Of his persecutors Gatch said, "If I ever felt for the souls of men, I did for theirs." This lofty, glowing spirit towered above the controversies of the times, and consecrated their entire thoughts and energies to a holy warfare, without victory in which the new Republic would rise only to speedily perish. With an almost reverential love, our author traces this thrilling passage of ecclesiastical history, to which there are but few parallels; a record of struggles, sufferings, and triumphs, through regions desolated by war, among societies broken up, and again into new regions southward, witnessing some of the most remarkable outpourings of the

bound them to forsake their work, and take up arms, if called on, he insists that they were Tories, despite the well-known friendship of public men of the time. He asserts that "every Methodist of that period, whether in Europe or America, was necessarily an Episcopalian," which is false both in logic and in fact; and that, as such, he was of necessity a Tory, which proves to a demonstration, that Washington himself was a Tory! But what can be expected of a historical writer who affects a denial that the Address to Washington by Coke and Asbury was presented "in behalf of the Conference," or was "even alluded to in that body;" or who asserts that the Constitution did not supersede the Articles of Confederation, but was "only an amendment" to them? If these are specimens of the "unadorned history" to which this Magazine is "devoted," it surely lacks the adornment of the first element of reliable history, namely, *truth*; yea, the second also, namely, *honesty*.

Spirit, of modern times. Interpositions were experienced as marvelous, and deliverances as complete, as were ever granted to the apostles. Persecutors were chained by the power of God, and often converted to a following of them whose lives they had sought; and by judgments as sudden as those which fell upon Ananias and Sapphira, men who could not be drawn, were driven from their blasphemy. The itinerary, wasted under the tremendous strain it endured, nevertheless grew stronger continually, gathering the future master-builders of the Church, heroes nurtured in the fire, some of whom were unequaled even in England except by Wesley and Fletcher.

Dr. Bangs, noting that Asbury did not preside at the Fluvanna session of the conference of 1779, although he had been recognized as general assistant by the "preparatory conference" held at Judge White's, and forgetting, if, indeed, he was aware of it, that the office had been in 1777 conditionally confided to a committee, one of whom presided at the session of 1778, concludes that the one held by Asbury was "the regular conference." Dr. Stevens, however, clearly shows that the Fluvanna session was the "regularly appointed" one, held according to adjournment from the preceding year, presided over by Gatch, a member of the commission, composed of a large majority of the preachers, and was, therefore, the legal session. Dr. Bangs also records the Baltimore session of 1780 as "the eighth Conference;" while Dr. Stevens shows that the regularly adjourned session, of which no official records exist, was held at Manikintown, Va., and that the Baltimore session was "called" by Asbury for the "convenience" of the northern preachers. Apparently trivial as are these corrections, they have a great significance from their connection with the sacramental controversy. Our old, uncomfortable feeling that a factious spirit incited a revolt against legitimate authority, and that for the sake of the sacraments the Fluvanna brethren were guilty of schism, is removed. They have been characterized as at least partial separatists and disturbers; and charity has drawn a vail over conduct which now stands forth in a new light, needing no palliation, but rather demanding applause. The necessity for some provision for the administration of the sacraments had long been felt, and deference to the views of Wesley had caused the post-

ponement of the decision from year to year. They were his sons in the Gospel, and would not willingly displease him ; some of them had been trained under his eye, and, like him, were unwilling to trespass against the canons of the Established Church, to which most of them considered themselves as belonging, although the Methodist societies had never acknowledged her authority. The American preachers had fewer scruples of this sort than the English, though none of them were deficient in reverence for Wesley. The question came up at Fluvanna by postponement from the previous year. "The Episcopal Establishment is now dissolved in this country," they said ; and they were right. The blow that severed the colonies from the British crown had destroyed the Church of England within their territory. This disposed of one half of the case ; and the flight from the country of nearly the entire body of Episcopal clergymen, leaving the people for years without the sacraments, settled the remainder. Here was a rapidly growing religious body, constituting as real a Church as ever existed, whose pastors were without ordination, whose members were denied the eucharist, and from whose children the rite of baptism was withheld. What ought they to do ? A necessity had arisen for some extraordinary departure from ecclesiastical usage, and, never questioning their right, they constituted four of their number a "presbytery," who with solemn forms proceeded first to ordain one another, and afterward others of their brethren. They thus expressed in a legal manner the sentiment of American Methodism as not deeming even the presbyterial ordination by Wesley essential to the validity of its ministry. Transcendently glorious was that scene in the wilderness, so accordant with common sense, where they, who rejected in theory the popish fiction of succession, threw off also its practical trammels, and, with solemn prayer and the imposition of hands, set apart chosen men to ministerial functions, thus recording a protest against mere ecclesiasticism as opposed to spiritual good, in behalf of a people destined soon to exercise a greater moral power than any other on the continent. But grand as is the eminence to which they were thereby exalted, they rise still higher when, a year later, for the sake of peace and union they agreed to suspend the ordinances and seek the counsel of Wesley. Love and unity are

of higher worth than even the prescribed sacraments of the Church.

The "organization of the Methodist Episcopal Church," to which the third "book" is devoted, occupies nearly ninety pages of the history, not a line of which can be spared. The time had come for the deliverance of the societies from the vagueness and uncertainty of their position. Wesley's counsel had been that the old plan be continued "until further direction." What various measures he meditated we shall never know, or how much depended upon the final issue of the revolutionary struggle. But we may be sure that there would be as little deviation as possible from ecclesiastical usage, for unnecessary innovation did not comport with Wesley's character. The war had closed. The shattered remnants of the abolished Establishment had not been gathered; and no mortal could tell in what form they ever would be, if at all. Of the eighty-four itinerant pastors and the fifteen thousand souls who followed him as their spiritual guide, more than eighty-nine per cent. were south of Mason & Dixon's line, where the Episcopal Church, once so strong, exhibited only forsaken altars and ruined parishes. In Delaware and Maryland they were the dominant religious power. Lowth could ordain men "who knew no more of saving souls than of catching whales," but not one at Wesley's request; and Wesley would not again seek it, for he "dared not entangle again" his American brethren with the English state or hierarchy. With his career already plentifully dotted with irregularities, he decided to add yet another which would assuredly bring relief. He ordained Coke to the episcopal office, and Whatecoat and Vasey to accompany him as elders for the sake of "propriety and universal practice," using the forms of the Church of England, simply because they were solemn and appropriate, and then sent them to America, recommending the organization of the societies into a Church. This cut the knot. The sixty itinerants who gathered at Baltimore promptly accepted the act, and, without a dissenting voice, on the 24th of December, 1784, "agreed to form a Methodist Episcopal Church, in which the Liturgy (as presented by the Rev. John Wesley) should be read, and the sacraments be administered by a superintendent, elders, and deacons, who shall be ordained by a presbytery,

using the Episcopal form, as prescribed in the Rev. Mr. Wesley's prayer-book." Coke and Asbury were elected to the superintendency, and Asbury was ordained. The "Liturgy" and "Articles" prepared by Wesley were adopted; some changes were made in the "Discipline" to adapt it to the new organization; and the body stood before the world "an Episcopal Church," and, in the words of Dr. Stevens, "the first Protestant Episcopal Church of the New World; . . . the real successor to the Anglican Church in America."

It is unquestionably important that the historian decisively answer the question, "Were these extraordinary proceedings in accordance with the intentions of Wesley?" not for the satisfaction of Methodists, but because of the ignorance or arrogance of parties outside the denomination, whose fancies or prejudices have discovered in them a transcending of his design. Briefly but fully does Dr. Stevens answer it. Wesley did intend a Church, an Episcopal Church, a Church independent of all other ecclesiastical bodies; and he ordained its first bishop. In two terse lines he clinches the argument of pages: "Coke was already a presbyter; to what was he now ordained if not to the only remaining office of bishop?" But it is possible to lay too much stress upon the point; for whether Wesley intended the proceedings of 1784 or not is immaterial, except as showing whether, three thousand miles away, he had a full understanding of the necessities of the hour. The obligation upon Asbury and his eighty preachers to provide the means of grace, among which are the sacraments, for the thousands whom they had won to Christ, was superior to all ecclesiastical law or usage; and they were wise enough to decide for themselves what was needful, independent of all precedents or authority, save the written word of God. Methodists are not careful to discuss the legitimacy of that work of ten days; it has been before the world for more than fourscore years, and needs no apology. In the godly men who have been placed in the episcopacy, whose unpretentious simplicity, pure integrity, unwearied labors, and earnest devotion to spiritual Christianity, often combined with profound learning and ability to shine with the brightest in literature and eloquence, have for three generations been so conspicuous, we see a repetition of the episcopacy of the primitive Church.

Their marvelous success is, for ourselves at least, an ample vindication against the assumptions of a prelacy whose pompous arrogance is unrivaled except by the poverty of its own deeds.

The organization of Methodism into a Church was simply clothing it with power. Its theological platform remained unchanged. The Articles, a simple compendium of "the leading dogmas of the universal Church," and excluding the points about which Christians varied, even to the peculiar features of the Wesleyan theology, afford a basis for the broadest catholicity. Formal assent to them was not required by Wesley or by any legislation of the conference which accepted them. Neither the "satisfactory assurances of the correctness of their faith" demanded of candidates by the legislation of a later day, nor the direct question in the more recently adopted "Form for receiving persons into the Church after probation," need be interpreted as making them a positively and unexceptionably "obligatory standard of theological belief." We must otherwise think with Dr. Stevens, that the General Conference transcended its power. But for the ministry, conformity to not only the articles but to the peculiar tenets of Wesley, his Arminianism, his doctrines of the witness of the Spirit and Christian perfection, was, and still is, made an inexorable test; and the standards of doctrine no earthly power can change. The organization was for a perpetuation and extension of the evangelic revival, and not for dogmatic conflicts. Afterward, as before, it went forth saying to all men, "Is thy heart as my heart? If it be, give me thy hand." The ecclesiastical system, as established at the Christmas Conference, was essentially Wesleyan in character, admirably adapted to evangelistic effort, and none the less so to pastoral efficiency. Its best exposition is the narrative itself, although Dr. Stevens minutely and lucidly exhibits its "organic form; its series of synodal bodies, extending from the fourth of a year to four years, from the local circuit to the whole nation; its series of pastoral functionaries, class-leaders, exhorters, local preachers, circuit preachers, district preachers, or presiding elders, and bishops whose common diocese was the entire country; its prayer-meetings, band-meetings, class meetings, love-feasts, and almost daily preaching; its liturgy, articles of religion,

psalmody, and singularly minute moral discipline, as prescribed in its ‘general rules’ and ministerial regimen.” It aimed at the highest spiritual development of all whom it might claim as its children, and the widest usefulness of its laborers. It asked of the former only compliance with Christ’s law; upon the latter it imposed a “regimen” of severity and self-sacrifice which only the love of Christ and the hope of eternal glory could render durable, but wonderfully designed to make them successful pastors and mighty evangelists. Central in authority, it placed the episcopacy, almost plenary in power, yet in labors and endurance chief among the men who at its word were transferred from Maine to Georgia, from the populous city to the remote frontier. The ministry were not only the legislators of the Church, but of necessity her rulers also in their respective circuits, to which they were often sent to create the membership whom they were to teach. The military figure, in which Dr. Stevens delights as illustrating the system and its workings, is both expressive and just. The system was peculiarly self-propagating. “Its class and prayer meetings trained most, if not all, its laity to practical missionary labor, and three or four of them, meeting in any distant part of the earth, by the emigrations of these times, were prepared to become immediately the nucleus of a Church. The lay or local ministry, borne on by the tide of population, were almost everywhere found, prior to the arrival of regular preachers, ready to sustain religious services—the pioneers of the Church in nearly every new field.” The labors of the local ministry form some of the brightest features in the brilliant picture. “It may be affirmed,” says our author, “that not only was Methodism founded in the New World by local preachers, but that nearly its whole frontier march, from the extreme North to the Gulf of Mexico, has been led on by these humble laborers.”

What the adoption of the federal constitution effected for the Republic, the organization of the Church did for Methodism. The immediately visible effects were the administration of the eucharist to thousands of disciples who had never partaken of it, and the baptism of numbers of both adults and children, scores of the latter often receiving the rite at a single meeting. But the sense of consolidation and certainty

which it induced, kindled a fervor in all hearts as they viewed the field before them. "We are raised up," they said, "to reform the continent, and to spread scriptural holiness over these lands;" and the words were the utterance of the deep convictions and purposes of souls burning with quenchless ardor. No story is more heroic or more royally told than that of the onward march of the itinerants after the Christmas Conference for more than half a century. Hitherto the narrative has concentrated our interest around the center of the country, leading us away from time to time upon vast circuits, across the Alleghanies, and into every state of the Union except New England; but now we read of the "first conference" in North Carolina in 1785, in South Carolina in 1787, in Georgia and Tennessee in 1788, and in New England in 1792, in which year at least seventeen conferences were gathered, so many centers of moral and Methodistic power. Until now, we have been able to keep before us the whole scene with its constantly changing forms; but it so expands that henceforth the historian divides the view. In the fourth "book" he gives the "introduction of Methodism" into "the West," "the North American British Provinces," and "New England," and, at its close, sums up the whole in a distinct chapter on "Conferences and Progress" from 1785 to 1792, the date of the second General Conference. Similar divisions of "Methodism" in "the South," the "Middle States," "Canada," the "Eastern States," the "West," with a final "Review of the Period," are continued in the fifth "book" which ends in 1804; and also in the sixth, closing the history in 1820. A constantly growing strength and symmetry characterize the work in its central portion; but for many years its remote parts are fragmentary, repeating on the ever-advancing frontier its original struggle of faith and heroism, until, in 1820, Methodism, with two hundred and seventy thousand members and nearly a thousand itinerants, had become consolidated in every state of the Union and in Canada, and numerically outstripped the parent Societies in Great Britain. Coke, who on the ocean had cried, "I want the wings of an eagle, and the voice of a trumpet, that I may proclaim the Gospel through the East and the West, the North and the South," traveling, preaching, and catching the frontier

spirit which finds the whole missionary system of Wesleyanism, well typifies the fervor of the onward movement. But the master spirit was Asbury, unconquerable but by death, and even then victorious, performing the greatest and not omitting the smallest labors, organizing and directing the work until he had traveled 270,000 miles, and laid his hands on more than four thousand men. Around him were mighty men, proved in many a well-fought field. Young men flocked to their standard, to become the giants of the next generation of Methodist preachers. Led on by Lee, they firmly established their cause in New England, melting its frozen formalism, and with their Arminian thunderbolts breaking its iron fatalism, but not without immense sacrifices and sufferings, fines, imprisonments, and mobs. Around Poythress, and afterward M'Kendree, in the great Western Conference rise up men of renown, whose names alone would fill a page, who save the West from sinking into barbarism, and stamp a Methodistic character on the vast valley of the Mississippi. For heroic adventure, thrilling incident, unconquerable purpose, and varying character, their personal sketches as given in these volumes are unsurpassed in entrancing power by anything we know in the pages of romance.

The Methodist peculiarity of providing for an exigency when it arises, is traceable through its entire history. The Christmas Conference, inexperienced in legislation, and thinking chiefly of immediate necessities, left it for time to show the weakness of their work at its central point. The remedy found in the quadrennial General Conference, and its subsequent modification as a delegated assembly, has proved a center and bond of union to the body. Under its legislation and overseership, the system has made great and necessary changes, and will yet make others, constantly adapting itself to the circumstances of the hour. In this providential way, all the secondary institutions of the Church have been created. Their germs are found in its early history, although years may have elapsed before they had so grown as to assume an organic form. In its early order that collections be made in all the circuits to aid in the erection of chapels, to which it was expected "that every member not supported by charity should give something," we have the distant foreshadowing of

the recent Church extension movement, too long delayed. Asbury, in 1786, established the first American Sunday-school, and four years later the conferences directed their formation throughout the Church, "to instruct poor children, white and black," and that they be held "in or near the place of worship." Nearly forty years elapsed before the organization of the Sunday-School Union, but the measure has in our day brought nearly a million of scholars under Sabbath instruction, with instruments for usefulness of incalculable power. The chapter of Methodist history on the employment of the press as a religious agency, creating from nothing a capital of \$960,000, and scattering the issues of the Book Concern in its bound volumes and numerous periodicals over the whole land, is full of significance. "If Methodism had made no other contribution to the progress of knowledge and civilization in the New World than that of this powerful institution, this alone would suffice to vindicate its claim to the respect of the enlightened world."

Dr. Stevens in these volumes, by simply recording the facts, shows that the early Methodists were more deeply interested in the cause of education than is commonly supposed. Asbury wished a "school" rather than a "college," just as Wesley preferred the title of "superintendent" to that of "bishop." Not only was Cokesbury College built and rebuilt, but measures were early adopted for the establishment of colleges and academies in various parts of the Church. Asbury designed a school for every conference, and in 1792 believed that he would soon be able to have two thousand children in course of education. The regulations of these schools were in some respects curious, and almost whimsical, such as avowed celibates might be expected to frame; but they illustrate the severity of the old Methodistic training. The truth is, they undertook too much for their strength. Their plans were too broad for the hour, and embraced provisions beyond what the Church has attempted in her maturity. They were compelled to wait for success until a day of greater financial ability. That day came, but not till after still further attempts and failures. Ruter, Bangs, and Fisk are names to be had in everlasting remembrance as leaders in the fresh movements which have given to the Church its vast educational power, and the

fame of having accomplished more for the cause during the last half century than any other denomination in the land.

From the Christmas Conference sprung the missions to Nova Scotia and to the West Indies, and, indeed, the whole Wesleyan missionary system. Methodism was itself a grand mission spreading rapidly over a vast home field. The conference of 1784 ordered an annual collection, and, if necessary, a quarterly one, "for carrying on the whole work of God," including the expenses of missions in new or remote sections. The whole system was missionary in its character. Very naturally, in process of time and consolidation, a necessity was perceived for more specific modes of gathering the resources of the Church and giving them direction and efficiency, which led to the formation of the Missionary Society. The measure gave new vitality to the energy and spiritual life of the Church; it has powerfully aided in the spread of the work at home, and planted the cause in other lands. The ancient militant spirit has arisen with new vigor, and, bending to its responsibility for the world's evangelization, has ceased to regard itself as created for the quickening of a decayed Protestantism, and aims at nothing less than the subjugation of the entire race to Christ. Thus have originated and grown these "auxiliaries to the working system" of the Church, so essential to the prevention of stagnation and death, so important to its progress and power.

What has been the relation of Methodism to public affairs? In less than a month after the commencement of hostilities, the conference of 1775 ordained a fast for "the prosperity of the Church and the peace of America," which was repeated in several subsequent years. None rejoiced more heartily than the Methodists at the successful issue of the revolutionary struggle. The Church at its organization inserted in its articles of faith an acknowledgment of the government of the United States, and it was the first ecclesiastical body to formally recognize the federal constitution, and Washington as the first President, pronouncing the republic no longer an assemblage of independent states, but a sovereign nation. With purely political matters the fathers felt they had nothing to do, except to sustain the government and the laws. In a general thanksgiving, they "give glory to God for the

admirable revolution, and for African liberty," expressing their gratitude "that so many thousands of these poor people" were free. So marked was their purpose to sustain the government, that Washington at one time felt it incumbent on him to present his thanks to several preachers for their influence in favor of a compliance with the laws.

On all political matters, however, involving moral principles, the early Methodist preachers did not hesitate to utter boldly their deep convictions. This was emphatically the case respecting slavery, which in 1796 they declared "a deep-rooted vassalage that still reigneth in many parts of these free, independent United States." The Christmas Conference had taken a high position on the question, pronouncing it "contrary to the golden law of God," and requiring emancipation wherever it could be legally effected. The few succeeding months were fraught with great destinies, for the question to be decided was whether the Gospel or the sword should solve the problem of slavery. "Now was their sublime hour, and the critical hour of the nation with respect to this question. But they failed, and history must not evade the fact." Fatal failure! The rules were suspended; the vantage ground thus lost could never be recovered, though earnestly and repeatedly struggled for, as these volumes faithfully show. But the apostasy at length gathered such force that it compelled still further retrogression, vaulted into the episcopal chair, rent the Church in twain, and deluged the land with blood. Coeval with the nation, its system admirably harmonizing with that of the country, the only religious body that possessed a capacity of maintaining with it an equal front in its rapid settlement and growth, providentially prepared for the moral culture of the providentially prepared nation, God seems to have given to Methodism the commission to destroy the great crime of America. Had it made no compromise with it in 1785, its moral power would not have been weakened by the schism of 1844. And both truly and confessingly does Dr. Stevens say, "Had Methodism courageously fought out the contest which it had now begun, it would at last have triumphed, and have saved the history of the civilized world from the darkest record in its pages since the horrors of the French Revolution." He has not a word of apology for this or subsequent yielding to the

demands of slavery ; he nobly dares to tell the truth. Nevertheless, the Church was always antislavery, uttering in the Discipline a perpetual testimony against it, and declaring it an evil to be extirpated. And when in its madness it attempted to destroy the nation, none more freely gave their lives for the cause of freedom than the sons of the Methodist Episcopal Church : they lie on every battle-field of the South, as if in expiation of the great wrong of 1785.

The philosophy of the history which has given to the Methodist Episcopal Church a membership in 1867 of one million one hundred and forty-four thousand seven hundred and sixty-three, and a nearly equal number to the other Methodist bodies of the country, is not deeply hidden in obscurity. "I have failed to interpret aright the whole preceding record," says Dr. Stevens, "if it does not present on almost every page intelligible reasons of its extraordinary events." There is no one fact that can solve the "problem." The doctrine of our author is this: there have been two chief causes of this wonderful success: first, the primary, that it was a necessity, a providential provision for the times; second, the proximate, its spiritual life, the "power from on high," which must be the chief force in all future success. "There were also many others doubtless; its catholicity; the subordination, not to say insignificance, to which it reduced all exclusive or arrogant ecclesiastical pretensions; the importance which it gave to good and charitable works while insisting on a profound personal, if not a mystic piety; the unprecedented co-operation of the laity with the clergy in at least religious labors, which it established; the activity of women in its social devotions; these, and still more." Only one other is mentioned, the character of its leaders as great workers in the field, exemplars to the ministry and the Church.

Like a grand drama, the story closes with the disappearance from the scene of Whatecoat, Coke, Asbury, and Lee, the chief leaders of the mighty host which they had gathered around their standard. We trust that Dr. Stevens may hereafter continue it in additional volumes, and record with the same fullness of detail the events of later years. No mere epitome will suffice. He will tell of times of painful controversy and division, but of faith, victory, and growth as well. It must devolve on

some future historian, when he shall have gone to join Lee and Bangs, to narrate how a million of Methodists in their Centenary jubilee, with grateful, loving hearts, brought to the altar of the Church seven millions of money, that the broad foundations for a second century's career might be laid in strength. May he never record a forgetfulness of those causes which have operated so mightily hitherto, or that Methodism failed because of its loss of the "power from on high!"

#### ART. VII.—FOREIGN RELIGIOUS INTELLIGENCE.

##### PROTESTANTISM.

###### GREAT BRITAIN.

**THE PAN-ANGLICAN SYNOD.**—Among the ecclesiastical meetings of the year 1867, the Pan-Anglican Synod, which met in London in September, in accordance with the invitation of the Archbishop of Canterbury, certainly holds a prominent place. It was the first attempt to bind together the heretofore isolated branches of the Anglican Communion into one organization, and to fuse the Church of England, the Scottish Episcopal Church, the Protestant Episcopal Church of the United States, and the colonial and missionary dioceses of the same faith, into one Anglican Church. Together these branches of the Anglican Church represent a very considerable portion of the Christian world, as a cursory glance over its present extent at once shows. At present there are the following groups, all more or less independent of each other:

1. The Established Church of England. It has two archbishops, Canterbury and York, and twenty-six bishops, of whom twenty are connected with the Convocation of Canterbury, and six with the Convocation of York. Supposing the statements which give one half of the English population to the Church of England to be nearly correct, the population under the control of the Church would be about 10,000,000.

2. The Church of Ireland has two archbishops, of Dublin and Armagh, and ten bishops, equally divided among the two provinces of Armagh and Dublin. The population connected with this

Church was, according to the census of 1861, 687,661 souls.

3. The Scotch Episcopal Church has seven bishops, and a small membership. As the Presbyterian Kirk of Scotland is the State Church there, the Episcopal Church is an independent body. It has hitherto had but little connection with the Church of England, but last year the Archbishop of Canterbury laid the foundation-stone of a new church in the Scottish diocese of Moray, and to the great delight of all High Churchmen, expressed himself emphatically on the harmony of the two Churches.

4. Outside of the United Kingdom, the Church of England had, in 1866, fifty bishops, the great majority of them in the British colonies, but a few (Jerusalem, Sandwich Islands, Melanesia, Central Africa) outside of the British dominion. Most of these dioceses are united in provinces, under metropolitan heads, and have already assumed a semi-independent position. Such ecclesiastical provinces are found in Canada, India, South Africa, Australia, and New Zealand.

5. The Protestant Episcopal Church in the United States had, in 1866, forty-four bishops. The senior bishop presides in the House of Bishops at the meeting of the triennial General Convention, and under the title of presiding bishop, has a certain pre-eminence. The general tendency in the Church is to multiply the number of bishoprics, and unite a number of them in one ecclesiastical province. The number of communicants in 1866 was 161,224.

All these groups were largely repre-

sented at the Synod. The only bishop to whom no invitation had been sent was Dr. Colenso. Bishops of every religious party were in attendance, though some of the Low Church bishops of England had stayed away, and the High Church school, which had been chiefly instrumental in bringing about the Synod, was largely in the ascendancy.

The sessions were not open to the public, but the archbishop was commissioned to furnish an official report of the proceedings. The more important portions of them were communicated to the public immediately after the adjournment of the Synod, in a semi-official manner. They are covered by a series of resolutions, the most important of which are the following:

1. That it appears to us expedient, for the purpose of maintaining brotherly intercommunication, that all cases of establishment of new sees and appointment of new bishops be notified to all archbishops and metropolitans, and all presiding bishops of the Anglican Communion.

4. That, in the opinion of this conference, unity of faith and discipline will be best maintained among the several branches of the Anglican Communion by due and canonical subordination of the synods of the several branches to the higher authority of a synod or synods above them.

5. That a committee of seven members (with power to add to their number, and to obtain the assistance of men learned in ecclesiastics and canon law) be appointed to inquire into and report upon the relations and functions of such synods, and that such report be forwarded to his Grace the Lord Archbishop of Canterbury, with a request that, if possible, it may be communicated to any adjourned meeting of this conference.

6. That, in the judgment of the bishops now assembled, the whole Anglican Communion is deeply injured by the present condition of the Church in Natal; and that a committee be now appointed at this general meeting to report on the best mode by which the Church may be delivered from the continuance of this scandal, and the true faith maintained. That such report be forwarded to his Grace the Lord Archbishop of Canterbury, with the request that he will be pleased to transmit the same to all the bishops of the Anglican Communion, and to ask for their judgment thereupon.

7. That we who are here present do acquiesce in the resolution of the Con-

vocation of Canterbury, passed on June 26, 1866, relating to the diocese of Natal, to wit:

If it be decided that a new bishop should be consecrated—as to the proper steps to be taken by the members of the Church in the province of Natal for obtaining a new bishop, it is the opinion of this house, first, that a formal instrument, declaratory of the doctrine and discipline of the Church of South Africa, should be prepared, which every bishop, priest, and deacon should be required to subscribe; secondly, that a godly and well-learned man should be chosen by the clergy, with the assent of the lay communicants of the Church; and thirdly, that he should be presented for consecration, either to the Archbishop of Canterbury—if the aforesaid instrument should declare the doctrine and discipline of Christ as received by the United Church of England and Ireland—or to the bishops of the Church of South Africa, according as hereafter may be judged to be most advisable and convenient.

9. That the committee appointed by resolution 5, with the addition of the names of the Bishops of London, St. David's, and Oxford, and all the colonial bishops, be instructed to consider the constitution of a voluntary spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each province of the colonial Church, and that their report be forwarded to his Grace the Lord Archbishop of Canterbury, who is requested to communicate it to an adjourned meeting of this conference.

The resolution in relation to Bishop Colenso was adopted almost unanimously, there being but three hands raised against it.

A pastoral address was adopted, and signed individually by the bishops, addressed "to the faithful in Christ Jesus, the priests and deacons, and the lay members" of the Church, exhorting them to keep whole and undefiled the faith, to strive heartily against the frauds and subtleties wherewith it has been and is assailed; to hold fast as the sure word of God all the canonical Scriptures of the Old and New Testament, and, by diligent study of these oracles of God, praying in the Holy Ghost, to seek to know more of the Lord Jesus Christ our Saviour, whom they reveal, and of the will of God, which they declare; to guard "against the growing superstitions and additions with which, in these latter days, the truth of God hath been

overlaid," particularly the sovereignty of the pope and the exaltation of the Virgin Mary; to grow in grace and show a godly walk and example; to "hold fast the creeds, and the pure worship and order which of God's grace has been inherited from the primitive Church; to beware of causing divisions contrary to the doctrine ye have received," and to pray and seek for unity among themselves and among all the faithful in Christ Jesus.

The Synod made no expression on the subject of Ritualism, and the proposed schemes of intercommunion with the Eastern and the Scandinavian Churches. The pastoral address has been translated by Archdeacon Wordsworth into Greek and Latin.

**THE RITUALISTIC CONTROVERSY—THE ROYAL COMMISSION—DECLARATION OF THE CHURCH PARTY ON "THE EUCHARISTIC SACRIFICE."**—The excitement produced in the Church of England by the ritualistic and Romanizing practices of the ultra High Church party continues unabated. In May a sensation was created by a triennial charge of the Bishop of Salisbury, the most outspoken of the High Church bishops. A meeting of prominent laymen, held a few weeks before at Dorset, to protest against the encouragement given by the bishop to the Romanizing tendencies in his diocese, seems to have convinced the bishop that the time had come for a full exposition of his views. Accordingly, at the triennial visitation at Bridgeport he entered into the question at much length, and undertook to vindicate the following doctrines of the High Church party: 1. That certain men have had intrusted to them by God, as fellow-workers with him, supernatural powers and prerogatives; 2. That God has been pleased to give to them, his ministers, the power of so altering the elements of bread and wine as to make them the channels of conveying to the soul for its subsistence the refreshing body and blood of Christ; 3. That as Christ, the ascended Lord, is ever pleading, so the clergy, his ministers, plead on earth that which he pleads in heaven; and, 4. That God, who alone can forgive sins, has delegated to them, his representatives, the power and authority of expressing to those failing to receive it the pardon of their sins. He proceeded to say that there was a time to speak, and a time to keep si-

lence; and he believed the time for being outspoken had arrived in his diocese, and he had, without any mental reservation, God knew, acted on that conviction. The announcement, of course, startled the assembled clergy and laity. One of the clergy rose from his seat and publicly protested against the bishop's doctrine, and left the church. He was followed by a great many of the churchwardens, who afterward forwarded to the bishop a written protest against his views as inconsistent with Protestantism. At Dorchester, where the bishop next proceeded in his visitation, the scandal was not so great, but the dissent was equally strong, and another protest was forwarded to him from a portion of the clergy and laity in that neighborhood.

An attempt made by the Earl of Shaftesbury to call forth a special legislation by parliament for arresting the progress of ritualistic practices failed. A bill brought in by him for the regulation of clerical vestments was postponed in favor of a royal commission, which was solicited by the House of Lords, on motion of the Archbishop of Canterbury, and appointed by the government. The text of the commission recites that it has been represented "that differences of practice have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the sacraments, and the other services contained in the book of Common Prayer, according to the use of the united Church of England and Ireland, and more especially with reference to the ornaments used in the churches and chapels of the said united Church, and the vestments worn by the ministers thereof at the time of their ministrations;" and that "it is expedient that full and impartial inquiry should be made into the matters aforesaid with the view of explaining or amending the said rubrics, orders, and directions, so as to secure general uniformity of practice in such matters as may be deemed essential." It then appoints as commissioners the Archbishops of Canterbury and Armagh; the Bishops of London, St. David's, Oxford, Gloucester, Earls Stanhope, Harrowby, and Beauchamp; Lords Portman and Ebury; Mr. Walpole, Mr. Cardwell, Sir Joseph Napier, Sir W. Page Wood, Sir Robert Phillemore, Dr. Travers Twiss, Mr. J. D. Coleridge, Q. C., Mr. John Abel Smith,

Mr. A. J. B. Hope, Mr. J. G. Hubbard, Dean Stanley, Dean Goodwin, Dean Jeremie, Dr. R. Payne Smith, the Rev. Henry Venn, B. D., the Rev. W. G. Humphrey, B. D., the Rev. Robert Gregory, and the Rev. T. W. Perry. According to the *Record*, the organ of the Low Church party, eleven members of the commission are staunch champions of extreme Ritualism, and five are sympathizing High Churchmen, constituting together a majority of the commission. The evangelical party had almost been overlooked, until Mr. Walpole, by whom the commission has been arranged, reproached with this injustice, added the name of the Rev. Henry Venn to that of Sir Joseph Napier, the Archbishop of Armagh, the Earl of Harrowby, and Lord Ebury. The Earl of Shaftesbury, the Archbishop of York, and the Bishop of Durham declined to serve on the commission. The first proceedings of the commission gave, however, greater satisfaction than had been anticipated. The commission, a few weeks after beginning its deliberations, decided that the use of the sacrificial or "mass vestments" is inconsistent with the doctrines and usages of the Church, and that no exceptional legislation can be allowed either in parochial churches or private chapels without compromising the truth. The first resolution, in regard to parochial churches, was carried by a majority more decided than would have been expected. The second resolution, as to the proprietary and private chapels, was carried by a narrow majority of two.

One of the most important manifestoes recently issued by the High Church party is an address to the Archbishop of Canterbury, signed by twenty-one distinguished Ritualists, including Dr. Pusey and Archdeacon Denison, and setting forth their views of the elements used in the holy eucharist. The address was forwarded in June to the archbishop by Archdeacon Denison, and the archbishop, in acknowledging its receipt, promised to lay it before the bishops at the next meeting of convocation. The following are the leading points of the address:

1. We repudiate the opinion of a "corporal presence of Christ's natural flesh and blood;" that is to say, of the presence of his body and blood as they "are in heaven;" and the conception of the mode of his presence which implies a physical change of the natural substances of the bread and wine, commonly called

"transubstantiation." We believe that in the holy eucharist, by virtue of the consecration, through the power of the Holy Ghost, the body and blood of our Saviour Christ, "the inward part, or thing signified," are present, really and truly, but spiritually and ineffably, under "the outward visible part or sign," or "form of bread and wine." 2. We repudiate the notion of any fresh sacrifice, or any view of the eucharistic sacrificial offering as of something apart from the one, all-sufficient sacrifice and oblation on the cross, which alone "is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world," both original and actual, and which alone is "meritorious." We believe that as in heaven Christ, our great high priest, ever offers himself before the eternal Father, pleading by his presence his sacrifice of himself once offered on the cross, so on earth, in the holy eucharist, that same body, once for all sacrificed for us, and that same blood, once for all shed for us, sacramentally present, are offered and pleaded before the Father by the priest, as our Lord ordained to be done in remembrance of himself, when he instituted the blessed sacrament of his body and blood. 3. We repudiate all "adoration" of "the sacramental bread and wine," which would be "idolatry;" regarding them with the reverence due to them because of their sacramental relation to the body and blood of our Lord. We repudiate also all adoration of "a corporal presence of Christ's natural flesh and blood;" that is to say, the presence of his body and blood as they "are in heaven." We believe that Christ himself, really and truly, but spiritually and ineffably present in the sacrament, is therein to be adored. Furthermore, in so far as any of the undersigned, repudiating and believing as herein before stated, have used, in whatever degree, a ritual beyond what had become common in our churches, we desire to state that we have done so, not as wishing to introduce a system of worship foreign to the Church of England, but as believing that in so doing we act in harmony with the principles and the law of the Church of England, and as using that liberty which has in such matters been allowed to her clergy and her people, having at heart the promotion of the glory of God in the due and reverent celebration of the holy eucharist as the central act of divine worship. In making the above statement we desire expressly to guard ourselves against being supposed to put it forth as any new exposition of the faith, nor do we seek to elicit from your grace, or from our right reverend fathers in God, the bishops of your province, any declaration in regard to the subjects upon which we have here stated our belief.

We wish only thus publicly to make known this our profession of faith for the quieting of the minds of others, and for the satisfaction of our own consciences.

#### HOLLAND.

**FIFTH GENERAL CONFERENCE OF THE EVANGELICAL ALLIANCE.**—The Evangelical Alliance was established some twenty-two years ago at Liverpool. The chief objects which its founders had in view was to give some external expression to the union of the evangelical denominations and to establish their common creed. The preliminary conference at Liverpool, after a long discussion of the points common to "evangelical denominations," made membership of the alliance dependent upon nine tenets, among which were the inspiration of the Scriptures, the Trinity, the utter depravity of human nature, the divinity of Jesus Christ and the atonement, justification by faith alone, and the divine institution of the sacraments of baptism and the Lord's supper. The growth of the Alliance has been on the whole slow. It found some active friends among the clergy and laity of nearly every country of Europe, but their number was small, and in several countries the leading members of the Alliance refuse to accept the nine tenets. Of the several national branches which were established, only that of Great Britain showed a healthful vitality. Four times large assemblies of friends and members of the Alliance from all parts of the world were held, namely: in 1846, at London; in 1855, at Paris; in 1857, at Berlin; and in 1860, at Geneva. Each of these meetings was a success, and helped to circulate a better knowledge of the organization of the Alliance, and of its objects, among larger classes of the Protestant world. The fifth general conference was to have met at Amsterdam, in 1866, but on account of the prevalence of the cholera at the appointed time, it was postponed till 1867, when it met on August 18. The meeting was largely attended, and seems to have attracted greater attention than any of its predecessors. There were delegates from France, Germany, Switzerland, Holland, Great Britain, the United States, the British American Provinces, Italy, Spain, Sweden, and Eastern countries. Baron Van Wassenaar Catwijk presided. Among the more prominent delegates were Dr. Krummacher, Prof. Herzog, Dr.

Tholuck, and Prof. Lange, of Germany; Pasteur Bersier, Dr. de Pressensé, and Prof. St. Hilaire, of France; Dr. Guthrie, of Scotland; John Pye Smith, Archdeacon Philpot, and S. Gurney, M. P., of England; Merle d'Aubigné, of Switzerland; the Rev. Dr. Prime, of the United States, and many others. Among the subjects discussed were the religious condition of the Church of England, the Scottish Churches, the connection of missions with civilization, Christianity, and literature and art and science; the methods of operating missions; the religious condition of Germany, France, Holland, Belgium, and Italy; Evangelical Nonconformity; Christianity and the nationalities; and various subjects of theology and philosophy. Interesting reports were received of the progress of religious liberty in Turkey, and of the thraldom of opinion in Spain. The observance of the Sabbath received especial consideration, resulting in the adoption of a resolution calling upon the members of the Alliance to use, in their several places of abode and spheres of influence, earnest endeavors to secure from states, municipalities, and masters of establishments—from every one—the weekly day of rest from labor, in order that all may freely and fully participate in the temporal and spiritual benefits of the Lord's day. An invitation was presented and urged by the representatives of the American branch to hold the next General Conference at New York, which was referred to the different branches of the Alliance for consideration.

A letter of affection and sympathy was addressed to Christians scattered abroad, particularly to those who are laboring against the hostile influences of heathenism or of superstition, and whose rights of public worship are restrained or abridged. An address of protest against war was adopted. Statistics were given of Young Men's Christian Associations, showing that there are in the Christian world upward of eight hundred such associations, numbering upward of 55,000 members.

The assembly adjourned on Tuesday, the 27th of August.

Another Life of Jesus is announced from Professor Keim, in Zurich. (*Geschichte Jesu von Nazara.* Zurich, 1867.) The author is a prominent representative of the new liberal (Rationalistic) school of German theology. It promises

to give a free investigation and detailed narrative of the history of Jesus in its concatenation with the whole life of his nation. The work is to consist of two large volumes.

Of the new edition of the Complete Works of John Calvin by Professors Baum, Cunitz, and Reuss, of Strasburg,

the sixth volume has recently been published. (*Joa Calvini Opera quæ Supersunt Omnia*. Brunswick, 1867.) This is the thirty-fourth volume of the large collection of the complete works of the reformers of the sixteenth century, which appears under the name *Corpus Reformatorum*.

### ART. VIII.—FOREIGN LITERARY INTELLIGENCE.

#### GERMANY.

A popular lecture, containing a "History of the Right of Religious Freedom," (*Geschichte des Rechts der Relig. Bekennissfreiheit*. Leipzig, 1867,) has been published by Professor C. Bluntschli, a prominent jurist of Germany, who, as president of the "Protestant Diet," and of the General Synod of the State Church of Baden, in August, 1867, has of late taken an active part in the religious movements of Germany.

A History of the People of Israel and of the Origin of Christianity [*Geschichte des Volkes Israel und der Entstehung des Christenthums*. Leipzig, 1867, 2 vols.] has been published by Prof. G. Weber and Prof. H. Holtzmann, of Heidelberg. The first volume, containing the history of the Jews to the Persian era, originally formed part of the first volume of a large work on universal history, which was commenced by Prof. Weber in 1857, and which is to be completed in twelve volumes. It has now been revised and enlarged by Prof. Holtzmann, who is also the sole author of the second volume. Prof. Holtzmann is a prolific writer of the theological school of which Dr. Schenkel is regarded as the chief.

Among the theological periodicals of Germany the *Theologischer Jahresbericht*, ("Annual Theological Report,") edited by Wilhelm Hauck, has already attained during its short existence of two years a front rank. It is a quarterly journal whose object it is to give a full account of the contents of every theological work published in Germany. A volume of this periodical puts its reader in possession of all the important results of theological science in Germany in the course of one year. In this respect the *Jahresbericht* is a very valuable addition to the

periodical literature of Protestantism, filling a place which to an equal degree has never been filled either in Germany or in any other country. The fourth number of the year 1867, which we have just received, completes the review of the German theological publications of the year 1866, and gives in an appendix a brief review of the theological literature published in France during the year 1866. The next volume, for the year 1868, will not only review the whole literature of Germany, but also that of other Protestant countries. For France, the United States, Denmark, Sweden, and other countries, special contributors have been engaged to furnish the several reports. This periodical should find a place in the library of every theological school of our country.

A new work exhibiting the harmony of the first three Gospels has been published by Herman Levin. (*Die drei ersten Evangelien, synoptisch zusammengestellt*. Wiesbaden, 1866.) The text is that of Codex Siniaticus, in the smaller edition of Professor Tischendorf. (Leipzig, 1865.)

A popular work on the authenticity of the fourth Gospel, by one of the prominent theologians of French Switzerland, F. Godet, has been translated into German by A. O. Wirz. (*Zur Prüfung der wichtigsten kritischen Streitfragen*, etc. Zürich, 1866.)

Among recent Roman Catholic works on the Old Testament are the following: Prof. Reinke, of Münster, (who is regarded by Rom. Cath. scholars as the most learned of their exegetical writers now living) vol. 7 of his "*Contributions to an Exposition of the O. T.*" (*Beiträge zur Erklärung des A. T.* Münster, 1866) containing a history of the changes of the Hebrew O. T.; monographs by Dr.

L. Reinkens, (nephew of the preceding one) on the ancient versions of the Prophet Nahum. (*Zur Kritik der älteren Versionen des Propheten Nahum*, Münster, 1867;) by Prof. Scholz, of Breslau, on the Marriages of the Sons of God with the Daughters of Men. (*Die Ehen der Söhne Gottes*, etc. Ratisbon, 1866;) by Dr. Rohling, on the Jehovah Angel of the O. T. (*Über den Jehovah Engel des A. T.*, Münster, 1867, denying the identity of the "Mal'ak Jehovah," and the Logos;) and by the same author on "Moses' Farewell." (*Moses' Abschied*.) Deuteronom. xxxii, 1-43. Jena, 1867. For the latter work the (Rom. Cath.) author has been made a *Doctor Philosophiae* by the (Protestant) University of Jena.

New German works on the immortality of the soul have been published by Dr. Braubach, (*Denkreise in das unbekannte Jenseits*, Leipzig, 1866;) Dr. Heinsius, (*Vom Wiedergehen nach dem Tode*, Berlin, 1866,) and Wilmarshüg (*Das Jenseits*, 4 vols., Leipzig, 1865-'66.) The latter work advocates the opinion that the soul after its death migrates to another planetary body and there continues its individual life.

A committee of Roman theologians under the presidency of Cardinal Gaude are preparing an appendix to the "*Bullarium Magnum Romanum*." Vol. I. containing letters heretofore inedited of the popes from Leo I to Pelagius II., has just been published. (*Bull. Rom. Appendix. Nunc primum edita*. Vol. I. Taurini, 1867.) It gives one hundred and twenty epistles of Leo I, seventy-nine of Hormisdas, twenty of Simplicius, fourteen of Felix III., twelve of Gelasius, fourteen of Vigilius, eight of Agapitus.

Other recent publications by Roman scholars are Sanguinetti, S. J., *The Sede Romana*, (Rome, 1867,) and a history of the Vatican Basilica by Mignanti. (*Istoria della santa patriarcale Basilica Vaticana*. Two vols. Rome, 1867.)

Martin Chemnitz, one of the most celebrated theologians of Germany in the sixteenth century, is a subject of a new monograph by H. Hachfeld. (*Martin Chemnitz*. Leipzig, 1867.) The work claims to be based upon the use of many little known manuscripts, and pays particular attention to the relation of Chem-

nitz to the Council of Trent. Another monograph on Chemnitz appeared about a year ago by Lenz.

Professor Jacobson, of Königsberg, one of the most learned writers of Germany on ecclesiastical law, has published a new large work on the "Evangelical Church Law" of the Prussian State and its provinces. (*Das Evangelische Kirchenrecht*. Halle, 1867.) The recent annexation to Prussia of several States in which the unaltered Lutheran, and not, as in Prussia, the United Evangelical Church, was the State Church, has complicated anew the relation between Church and State.

Among the publications of Perthes of Gotha we notice new complete editions of the Works of Neander, (13 vols.) Tholuck, (9 vols.) Ullmann, (5 vols.) a monograph by Dr. G. Schmidt on Justus Menius, the reformer of Thuringia, (to be completed in two volumes;) an essay on the Dogmatics of the Nineteenth Century, by A. Mücke, (*Dogmatik des 19. Jahrhunderts*;) a work by K. F. Kohler on the *French Refugees and their Colonies*. (*Die Refugees*. Gotha, 1867.)

Several new popular works in defense of the Christian religion are announced. Among them are the second volume of Dürstendick's *Apologetic Contributions*. (*Apologetische Beiträge*. Goettingen, 1867;) and the second volume of Professor Lauthardt's (of Leipzig) *Apologetic Lectures*. (*Apologetische Vorträge*.)

An important contribution to biblical Christology is given in the work of L. Th. Schultz on "the Son of Man and the Logos." (*Vom Menschensohn*. Gotha, 1867.)

Of the commentary of Professor Ewald, of Goettingen, on the prophets of the Old Testament, a second edition has been commenced. (*Die Propheten des A. B.* Vol. I. Goettingen, 1867.)

#### FRANCE.

M. Littré, the great French scholar and follower of Auguste Comte, has established the first periodical devoted to the interests of Positivism. It is called *La Revue Positive*, and the first number appeared in August. Littré is by far the most prominent representative among the living followers of Comte, and his literary reputation secures for the new periodical a general

attention among scientific men. Littré rejects some portions of the system of Comte, in particular the "positive religion," applied to society by means of some new kind of theocracy. As to the other parts of the system of Comte, he professes great confidence as to its complete triumph in the future, and reasserts the division of history into three ages—theocratic, metaphysical, and positivist—and the hierarchy of sciences, as established by Comte, advancing from pure mathematics through physics, chemistry, biology, and sociology.

## ITALY.

One of the first books in Italian literature from the critical standpoint

of the Tubingen school is the work of Professor Bartolomeo Malfatti, of Milan, entitled: *Un Capitolo di Storia del Christianismo primitivo secondo gli studj della scuola di Tübinga*, [A Chapter of the History of Primitive Christianity according to the studies of the school of Tübingen. Milan, 1866.]

## HOLLAND.

A new work on the most ancient testimonies concerning the books of the New Testament, has been published by Prof. Scholten, of Leyden, well known as one of the prominent men of the "Liberal" school. [De oudste Getuigenissen aangaande de Schriften des N. Test. Leyden, 1866.]

#### ART. IX.—SYNOPSIS OF THE QUARTERLIES, AND OTHERS OF THE HIGHER PERIODICALS.

##### *American Quarterly Reviews.*

AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW, July, 1867. (New York.)—  
1. Vision Theory of the Resurrection of Christ. 2. Christianity and Civil Liberty. 3. The Nature of Beauty. 4. The Vows of Scripture. 5. The Relation of Missions to Christianity. 6. Ancient and Modern Liberty.

OCTOBER, 1867.—1. Vision Theory of the Resurrection of Christ. 2. Christian Forgiveness. 3. Report to the Evangelical Alliance. 4. The Progressive Apprehension of Divine Truth. 5. Church Creeds. 6. Presbyterian Reunion.

BAPTIST QUARTERLY, October, 1867. (Philadelphia.)—1. The Resurrection of the Dead. 2. Intuitionist Religion. 3. The Scriptural Anthropology. 4. Manuscripts of the New Testament. 5. The Dance of Modern Society. 6. Micaiah's Vision.

BIBLICAL REPERTORY AND PRINCETON REVIEW, October, 1867. (Philadelphia.)—  
1. Sanctification. 2. The Queen's English vs. The Dean's English. 3. The Recent Discussions concerning Liberal Education. 4. Preaching to Sinners. 5. The British Churches under Cromwell. 6. Dr. George Duffield on the Doctrines of New-school Presbyterians.

BIBLIOTHECA SACRA, October, 1867. (Andover, Mass.)—1. Revelation and Inspiration. 2. The Second Advent and the Creeds of Christendom. 3. Natural Theology: Theory of Heat. 4. Authorship and Canonicity of the Epistle to the Hebrews. 5. The Natural Theology of Science. 6. The Chronology of Bunsen. 7. Fresh Notes on Egyptology.

CONGREGATIONAL REVIEW, October, 1867. (Boston.)—1. The Preachers Demanded in our Day and How to Secure Them. 2. Jewish Baptism in the Times of our Lord, as related to Household Baptism. 3. The Cycles of History. 4. The Meetinghouse and the Ministry. 5. John Howe's Blessedness of the Righteous. 6. The Douay or Catholic Bible. 7. Short Sermons.

**EVANGELICAL QUARTERLY REVIEW**, October, 1867. (Gettysburg.)—1. Life and Times of John Huss. 2. History of the Canon of the Holy Scriptures in the Christian Church. 3. Sober-Mindedness. 4. Covenant of Salt. 5. Conversion. 6. The Delivery of the Augsburg Confession. 7. The Divinity of Christ. 8. Article Second of the Augsburg Confession. 9. The Preaching before the Reformation. 10. The Advent of Christ.

**FREEWILL BAPTIST QUARTERLY**, October, 1867. (Dover, N. H.)—1. Preaching Tours in India. 2. Christian Hearing and Doing. 3. Parliamentary Reform in England. 4. Nimrod and Babel. 5. The Hebrew Lawgiver. 6. William Burr.

**NORTH AMERICAN REVIEW**, October, 1867. (Boston.)—1. George III. and Lord North. 2. The United States Naval Observatory. 3. The Bank of England Restriction. 4. Arthur Hugh Clough. 5. The Civil Service of the United States. 6. Our National Schools of Science. 7. Key and Oppert on Indo-European Philology. 8. The Reformation of Prison Discipline. 9. The Winthrop Papers.

**SOUTHERN REVIEW**, July, 1867. (Baltimore.)—1. Ireland and her Miseries. 2. The Atlantic Cable. 3. John Stuart Mill and Dr. Lieber on Liberty. 4. The Maid. 5. The North and the South. 6. Picarese Romances. 7. Xanthippe and Socrates. 8. Causes of Sectional Discontent. 9. Davis and Lee.

**UNIVERSALIST QUARTERLY**, October, 1867. (Boston.)—1. Religious Skepticism in America. 2. The Bible and the Future Life. 3. The Crusades. 4. Salvation. 5. Liberty and the Church. 6. Universalism in Scotland. 7. Protestantism versus Romanism. 8. The Place of the Departed.

**NEW ENGLANDER**, October, 1867. (New Haven.)—1. The Darwinian Theory of the Origin of Species. 2. Confessions of a High Churchman; a Review of "Bryan Maurice, or the Seeker." 3. Observations on the Modern Greeks. 4. New Phases of the School Question in Connecticut. 5. President Woolsey's Address at the Funeral of President Day, commemorative of his Life and Services. 6. Judge Farrar on the Constitution; a Review of "Manual of the Constitution of the United States." 7. Ex-President Van Buren on Political Parties in the United States.

The author of the first article, Professor Rice, graduated, if we are correct in our dates, two years ago at Middletown, passed through a scientific course at Yale, and, before becoming Master of Arts, was made professor elect at Middletown, at the last commencement, and departed for Europe to complete his preparation for his chair. He is a ministerial licentiate of the Methodist Episcopal Church. His brilliant beginning justifies his friends in auspiciating a noble future, especially in the great work of harmonizing the records of science and religion.

The article is a calm weighing of the claim of the Darwinian theory to a place in recognized science, with a negative decision. That theory offers plausible explanations of many phenomena. But there are others it cannot so well explain, and there are two to which it stands in so positive a contradiction as to exclude it, at least for the present, from recognition as legitimate science, namely, "the limitation of homologies and the sterility of hybrids." The article is a masterly survey of the question.

There is one paragraph, however, rebuking the treatment of this scientific subject by religious writers which, we trust, the writer

will reconsider. He has, we think, therein inadvertently re-echoed the style of a certain class of scientific writers whom he has encountered in his reading, without duly looking off his books and seeing facts as they are. We give the paragraph as it stands, and premise that the remarks we make upon it express but the thoughts which have occurred to us in reading similar strains in previous authors.

It is much to be regretted that the discussion of this question has often assumed a character rather theological than scientific. The pulpit and the religious press have generally been far more ready to denounce the Darwinian theory as materialistic and atheistic than to consider the scientific evidences on which it rests. Although no one who has at heart the highest welfare of humanity can speak otherwise than with respect of any honest effort to support the cause of Christianity, we must protest against the course which theological writers on Darwinism have usually taken. Science must be free to investigate any subject in nature, and to form any theory which the facts may warrant. It is the spirit of the inquisition which seeks to terrify the student of science by the cry of heresy. The age has passed when such attempts could be successful. Alas, that such attempts should still be made! The course of these theologians is as prejudicial to the interests of religion as it is contrary to the spirit of science. It is no service to a good cause to teach men that the truth of Christianity is dependent on the decision of a still doubtful question in science. The whole history of philosophy—the shameful retreat of the Church from point to point, after each vain endeavor to check the progress of science—the noble minds who, after each scientific discovery, have been led to reject the faith which its recognized expounders had founded on scientific error—driven into infidelity not by the supposed infidel tendencies of science, but by the folly of Christian teachers—ought long ago to have taught the lesson which the Church seems still so slow to learn.

Now this paragraph is, we submit, eminently untrue in regard to fact, and erroneous in regard to principle. Untrue touching facts, for the challenge may be fairly given to name any leading theological journal which deals with Mr. Darwin in the style here described. We are somewhat acquainted with our leading religious journals, and we should like to have the respectable journal specified which is conducted, not by religious scholars, but by bigots, who are so ignorant or so regardless of the proper rights of scientific research as is here affirmed. On the contrary, we think that most of the sneer and denunciation at the present day comes from the scientific side of the house. There is a class of scientists who insist on being the heroic victims of religious intolerance. They are bent on attaining a cheap martyrdom without damage to their skins. And with these no candor or silence on the part of the religious world would silence the gratuitous outcry against "the spirit of the inquisition."

It is erroneous in principle, for surely Professor Rice does not in heart believe the obvious import of his own words, that the theological bearings of a scientific theory must never be discussed by theologians. Does he for one moment, upon "sober second

thought," maintain that when a half-proved hypothesis menaces the established interpretation of a Scripture text, or the real essence of the text itself, or the very being of a God, the lips of all theologians must be hermetically sealed, and a dead submission rule the pulpit and the press? Then he means that they should prove false to their trust. It is the duty of the theologian to subject the menacing theories of the scientific class to strict scrutiny, to hold them untrue until fairly demonstrated; and when demonstrated, he is to accept them and settle as he can their bearings upon theology. If demonstration contradict theology, then, that much, theology ceases to exist.

Few religious journals have kept their readers more fully posted upon the advances of those sciences which are supposed to collide with theology than our Quarterly. We have, as was our right and duty, spoken freely both of things and men. We have disguised no alarming facts; we have allowed science to have its say; and yet we have had no hesitation to castigate the pruriency of some scientific men for broaching infidelity under scientific colors, as well as their arrogance in assuming that no theologian must speak in presence of Sir Oracle. So far as Darwin's theory is concerned we have denied it to be atheistical, and have even been at pains to show that the persistent Darwinian need not reject Moses. Our contemporaries, so far as we have observed, have been just as little intolerant as ourselves.

We also beg leave to query whether there is any "shameful retreat of the Church from point to point, after each vain attempt to check the progress of science." The retreat of the Church has been just the retreat of science herself. Each advance of science has been the falsification of previous science. Science has thereby been convicted of old error and falsity, and has been compelled to confess and make a "shameful retreat" from its previous false teachings. Science has, moreover, deceived theology into false interpretations of the text. The text, written for all ages, is obliged to be true to all ages. The antiquated interpretation gathered around the text was just the interpretation which contemporary science compelled. The text is brief, ancient, susceptible often of differing interpretations; and when science makes a "shameful retreat" from her old positions she compels a new interpretation. It is then the old interpretation that was to blame and not the text, and for the old interpretation the blamable party is old science. And when new science compels theology to follow her "shameful retreat," she ought to do it very modestly. The Bible is true just as nature is true; but science

is *perpetually* obliged to change her interpretations of nature, and theology is *sometimes* obliged to change her interpretations of the Bible.

### *English Reviews.*

BRITISH AND FOREIGN EVANGELICAL REVIEW, October, 1867. (London.)—

1. James Frederick Ferrier.
2. Emanuel Swedenborg.
3. Presbyterian Union in the Colonies.
4. John Keble.
5. Epistolæ Obscurorum Virorum.
6. Justification by Works.
7. England and Christendom.
8. Schwanè's History of Patristic Doctrine.

BRITISH QUARTERLY REVIEW, October, 1867. (London.)—1. Smith's History of the World. 2. Personal Recollections of Thomas Hood. 3. The British Association. 4. Recent Explorations in Palestine. 5. St. Patrick. 6. The Expiatory Theory of the Atonement. 7. Trades' Unions.

CHRISTIAN REMEMBRANCER, October, 1867. (London.) 1. Lord Seaton and his Regiment. 2. The Second Exhibition of National Portraits. 3. Emanuel Swedenborg. 4. Prince Albert. 5. The present Aspect of Affairs in Church and State. 6. English Religious Houses and their Neighbors. 7. The Great Vatican Manuscript of the Holy Bible. 8. The Popol Vuh. 9. Report of the "Ritual" Commission.

EDINBURGH REVIEW, October, 1867. (New York: Reprint.)—1. The Napoleon Correspondence. 2. Codification. 3. The Christians of Madagascar. 4. Trades' Unions. 5. Miss Edgeworth: her Life and Writings. 6. Amendment of the Anglican Rubric. 7. The late Thomas Drummond. 8. The Session and its Sequel.

LONDON QUARTERLY REVIEW, October, 1867. (New York: Reprint.)—1. Royal Authorship. 2. The French Retreat from Moscow. 3. Trades' Unions. 4. Sir Henry Bulwer's Historical Characters. 5. The Talmud. 6. Science in Schools. 7. Portraits of Christ. 8. The Abyssinian Expedition. 9. The Conservative Surrender.

NORTH BRITISH REVIEW, June, 1867. (New York: Reprint.)—1. Origin of Species. 2. A Dutch Political Novel. 3. Modern Views of the Atonement. 4. Faeciae. 5. Archbishop Sharp. 6. Characteristics of American Literature: Poetry. 7. M. Prevost-Paradol. 8. Report on Scotch Education.

September, 1867.—1. Moral Theories and Christian Ethics. 2. English Vers de Société. 3. Concilia Scotiae. 4. Carsten Hauch and his latest Poem. 5. M. Gustave Doré. 6. The Great Pyramid. 7. Early Years of the Prince Consort. 8. The Achievements and the Moral of 1867.

WESTMINSTER REVIEW, October, 1867. (New York: Reprint.)—1. Polygamy and Monogamy in Turkey. 2. The Apostles' Creed. 3. M. Louis Blanc's Letters on England. 4. Lloyd's Sweden and its Game Birds. 5. Dualism in Austria. 6. La Bruyère: his Life and Works. 7. Democracy. 8. Russia.

JOURNAL OF SACRED LITERATURE, October, 1867. (London.)—Early English Treatises. 2. Observata Quaedam in Nornilla Novi Testamenti loca. 3. On the Beautiful Gate of the Temple. 4. Scriptural Notices of Volcanoes and Earthquakes. 5. Recent Books by Thierry, Michaud, and De Broglie. 6. Notes on the Taxing, Luke ii, 2. 7. Vicarious Sufferings. 8. Johannes Huss Redivivus. 9. John the Presbyter. 10. The Giants and the Sons of God. 11. A Criticism upon Genesis vi, 1-5. 12. The Book of Job. 13. On Evil, and on Eternal Punishment as the highest Form of Evil. 14. Forensic Imputation. 15. On the Invention of the Alphabet.

The July number of this journal has the following liberal notice of Dr. Hurst's History of Rationalism:

This is a good and useful book, reprinted from the third American edition, and, as we understand it, revised and enlarged. The introduction supplies us with a

general account of Rationalism as a phase of unbelief. We have not space to give a full analysis of the contents, but we will try to convey some notion of the outline which has been filled up. As a history, it commences with a chapter on the controversial period succeeding the Reformation, and it goes on in the following order: The religious condition of the Protestant Church at the peace of Westphalia; Pietism and its mission; revival of philosophical speculation in the seventeenth century; Descartes and Spinoza, and their influence on theology; the popular philosophy of Wolff, and skeptical tendencies from abroad; Semler and the destructive school, 1750–1810; contributions of literature and philosophy; the reign of the Weimar circle—revolution in education and hymnology; doctrines of Rationalism in the day of its strength; renovation inaugurated by Schleiermacher; relations of Rationalism and Supernaturalism—1810–1835; reaction produced by Strauss's *Life of Jesus*—1835–1848; the evangelical school, its opinions and present prospects; practical movements indicating new life; Holland, from the Synod of Dort to the present time; France in the nineteenth century; Switzerland; England in the eighteenth and nineteenth centuries; the United States during the same period; indirect service of skepticism, and actual prospects. The whole concludes with a copious list of publications connected with various controversies and schools.

It will be seen that Dr. Hurst takes a wider range than Hagenbach in his work *On the Rise, Progress, and Decline of German Rationalism*, as the English abridgment is called; at the same time the two books have much in common. The tendencies of Dr. Hurst are orthodox enough, and yet his notices of the principal Rationalists are, as a whole, fair and just. He has exhibited in a manageable form a mass of very useful matter, and much of the information he supplies is absolutely necessary for those who wish to have an intelligent view of the theories and discussions of the present. There is no doubt they will find themselves mistaken who come to it expecting the style, method, and sentiments of Lecky, whose Rationalism is really not the Rationalism of Dr. Hurst. But inasmuch as Dr. Hurst sufficiently explains what his idea of Rationalism is, and follows the precedent of others, nobody must complain that he has not, like Mr. Lecky, used the term rather in view of its etymology than of custom. There are very few among us who may not learn something from this work; and even if we do not in every case indorse the accomplished author's conclusions, we are ready to acknowledge the general accuracy of his facts, so far as we can judge of them. Looked at as a chronicle of the changes of theological currents, and of the conflicts of theologians, it is deeply interesting and instructive. Perhaps the strife of these opposing tendencies is necessary to preserve the equilibrium; but whether or no, it is quite apparent that excesses in one direction are almost invariably avenged by a reaction in favor of the opposite extreme.

### *German Reviews.*

STUDIEN UND KRITIKEN. (Essays and Reviews.) 1867. Fourth Number.

1. BEYSCHLAG, (Prof. at Halle,) The Historical Problem of the Epistle to the Romans.
2. WIESELER, The Readers of the Epistles to the Hebrews and the Temple of Leontopolis.
3. EBRARD, On the Site of Capernaum.
4. GRAF, Remarks on John xiii, 1–4. *Review:* 1. Riggensbach, *Zeugnisse fur d. Evangel. Johannis*, (Testimonies for the Gospel of John, with an Essay on the Tabernacle, Basél, 1866,) by WEISS; 2. E. de Bunsen, Hidden Wisdom of Christ and the Key of Knowledge, (London, 1865,) by G. RÖSCH; 3. Krummel, *Geschichte der Böhm. Reformation*, etc. (*History of the Reformation of Bohemia*, in the Fifteenth Century; Gotha, 1866,) by RICHTER; 4. Hahn, *Lehre von d. Sacramenten in ihrer geschichtl. Entwicklung*, (Doctrine of the Sacraments in their Historical Development, Breslau, 1864,) by BECK.
5. Hasse, *Kirchengeschichte*, (Church History, three vols. Leipzig, 1864,) and *Hasse, eine Lebensskizze*. (Biographical Sketch of Dr. Hasse, Bonn, 1865,) by BUXMANN.
6. Grundemann, *Missions-Atlas*. (*Missionary Atlas*.) First Number, Gotha, 1867.

The first article contains a new investigation on the Christian congregation in Rome at the time of the apostles, and the occasion

for and the object of the Epistle to the Romans, with reference to the different views propounded on this subject by Tholuck, De Wette, and Baur, and to a new work on this subject by Mangold. (*Der Römerbrief und die Aufänge der Röm. Gemeinde.* Marburg, 1866.) According to Beyschlag, the object of the Epistle to the Romans was to elevate the Roman Christians to the full height and freedom of evangelical knowledge, which as yet was wanting to them.

According to the opinion of Dr. Wieseler, as expressed in his work on the Epistle to the Hebrews, (*Eine Untersuchung über den Hebraerbrief*, 1861,) this epistle was written by Barnabas to the Christians in Alexandria, in the neighborhood of which city was the Jewish temple at Leontopolis. The same view has since been expressed by Dr. Ritschl, (in *Studien u. Kritiken*, 1867,) who, however, differs from Dr. Wieseler in some minor points concerning the readers of the epistle. These points of difference and the Jewish temple of Leontopolis are the subject of the above article by Professor Wieseler, who in conclusion refers briefly to the views of Dr. Lünemann, (*Commentar zum Hebraerbrief*, third edition, 1867,) and Dr. Holtzmann, (*Wissenschaftl. Zeitschrift*, 1867,) of whom the former regards the Christians of Jerusalem, and the other those of Rome, as the recipients of the epistle.

Dr. Ebrard reviews ancient and modern opinions on the site of Capernaum, and finds it with Van De Velde (*Reisen in Syrien und Palestina*, Leipzig, 1856,) on the hill called by the Arabs Tell Hum, ("the hill of Nahum") and not, with Robinson, on the site of the present Khan Minieh.

STUDIEN UND KRITIKEN. (Essays and Reviews.) First Number, 1868. *Essays:*

1. KÖSTLIN, Calvin's Institutions. (First Article.)
2. STEITZ, Papias of Hierapolis.
3. HOLLENBERG, Bonaventura as Dogmatic Writer. *Reviews:*
1. MOLLER, Bau's Vorlesungen über Christliche Dogmengeschichte.
2. RIEHM, Riehm's Biography of Dr. Hupfeld and the new edition of Hupfeld's Commentary on the Psalms.
3. EBRARD, Hauck's *Theologischer Jahresbericht*.

All the three articles in this number are on interesting subjects, and from theological writers whose competency to write on just these subjects has long been established by other works. Dr. Köstlin is one of the best writers on the theology of the Reformers of the sixteenth century, and in particular known by his work on the theology of Luther. Dr. Steitz is the author of a number of valuable and learned articles on ancient Church history, and thus well qualified to review the numerous German writings which have recently treated on Papias of Hierapolis. Dr. Hollenberg, since the publication of his *Studien zu Bonaventura*, (Berlin,

1862,) is recognized as the best Protestant writer on Bonaventura, (one of the greatest representatives of theological science in the Church of Rome during the middle ages,) and gives in the above article an interesting sketch of the chief writings of the Roman theologian.

ZEITSCHRIFT FÜR WISSENSCHAFTLICHE THEOLOGIE. (Journal for Scientific Theology.) 1867. Second Number.—1. FR. MEYER, Religion and the Science of Religion. 2. J. R. HANNE, The Pharisees and Sadducees as Political Parties, (First Article.) 3. HILGENFELD, Dr. Rigggenbach and the Gospel according to John. 4. ZELLER, Classical Parallels to Passages of the New Testament. 5. SPIEGEL, The Church Constitutions of the Rural Churches of the Diocese Osnabrück. 6. HILGENFELD, Volkmar and Pseudo-Moses. 7. VAN VLOTEM, Lucas and Silas.

The author of the second article, J. R. Hanne, in Greifswald, as the title of the article indicates, attempts to prove that Pharisees and Sadducees were not religious sects, differing from ancient Judaism, but parties of a political rather than an ecclesiastical character, the Sadducees being the party of the priestly aristocracy, and the Pharisees the party of the patriots and the people, whose chiefs and leaders were the post-exilic prophets. The article is to be continued in several subsequent numbers. This first installment of the article is chiefly occupied with the origin of the two parties, which is found in the time immediately following the return of the Jews from the exile. The author maintains that the priests, who assumed the chief control of the reviving Jewish commonwealth, were friendly to intercourse with foreigners, and, in particular, to marriages with foreigners, and that against this abandonment of the ancient religion arose a powerful native party, zealous for the restoration and preservation of ancient Judaism in its unadulterated purity under the leadership of the prophets.

The third article is a new discussion of the origin of the fourth Gospel, with special reference to a work by Professor Rigggenbach, of Basel, (*Die Zeugnisse für das Evangelium Johannis*, Basel, 1866,), which reviews all the ancient testimonies for this Gospel, and comes to the conclusion that it was always regarded in the Church as being of apostolic origin, and that about the middle of the second century it was recognized throughout the Church. Professor Hilgenfeld, who is now one of the chief opponents of the authenticity of the Gospel, urges against the book of Rigggenbach, 1. The silence of the earliest representative of the Church of Asia Minor, Papias of Hierapolis. The testimony of Papias concerning the Gospels, as it is considered of special importance, has recently been the subject of several essays. Th. Zahn (in *Studien u. Kritiken*, 1866, IV, p. 619 sq., and 1867, III, p. 539 sq.) adduces

passages of Papias which, in his opinion referred to the Gospel according to John; but the correctness of his interpretation of the passages in question has been disputed (as Hilgenfeld thinks, victoriously) by Overbeck. (*Zeitschrift für Wissenschaft. Theol.*, 1867, I, p. 35 sq.) 2. The silence of the ancient Church of Asia Minor in general. In conclusion, Hilgenfeld reasserts the opinion that the fourth Gospel became known in the Church about A. D. 140, that the influence of Gnosticism upon it can be shown, and that it promoted in the Church a more liberal conception of Christianity in opposition to the Judaizing views of the primitive apostles.

In the sixth article Hilgenfeld quarrels with another representative of the "Liberal" school, Dr. Volkmar, about the time of compilation of a newly discovered apocryphal book, entitled, *Ἀνάληπτις Μωϋσέως*, [The Ascension of Moses.] Volkmar, who has recently published a German translation of this work, [*Mose Prophetie und Himmelfahrt*, Leipzig, 1867,] thinks that it was written about 137 A.D.; while Hilgenfeld pleads for a much earlier origin, about 44 A. D.

In the seventh article the hint is thrown out whether Lueas and Silas may not be two names of the same person. It is argued that both names have the same signification, [Lucas or Lucanus from *lucus*, and Silas or Silvanus from *silva*,] and that wherever, in the Acts or the Epistles, one of them is mentioned, the name of the other does not occur. The identity of the two names, it is thought, would explain the circumstance that Lucas is generally considered the author of the diary of the Pauline voyage, which begins in Acts xvi; while the Acts, as well as the Epistle to the Corinthians, mention only two companions of Paul, Timotheus and Silas.

**ZEITSCHRIFT FÜR HISTORISCHE THEOLOGIE.** (Journal for Historical Theology.)  
1868. First Number.—1. DR. P. STARK, Johannes Kepler. His Relation to his Swabian Home, 1596-1619. 2. DR. SIEVERS, *Athanasi vita Acephala*. A Contribution to the History of Athanasius.

The second article is an important contribution to the history of Athanasius and the history of the Church during his time, and if its argumentation is correct, some current dates and statements of this period will have to be modified. The *Athanasi vita Acephala*, which the heading of the article mentions as its subject, is a fragment of a biography of Athanasius, first published by Mafei in his *Osservazione Letterarie*, (Verona, 1738, tom. iii.) From the contents of the work it appears that it must have been written after 385 and before 412, at all events soon after the death

of Athanasius, for whose history it is a very rich source of information. The accuracy of its statements has been disputed by some historians, especially as regards the time of the celebrated Council of Sardica, which, according to the *Historia Acephala*, took place in 343 or 344, while most writers of Church history (Niedner, Guericke, Neander, Hase, Kurtz) all adhered to the year 347, which is given by Socrates and Sozomen. Dr. Sievers endeavors to establish that in this, as in other important points, the statements of the *Historia Acephala* is confirmed by the authority of the "Festal Letters" of Athanasius, which in 1848 were discovered by Cureton, and in 1852 published in a German translation by Larsov. The text of the fragment of the *Historia Acephala* follows the essay.

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### *French Reviews.*

REVUE CHRETIENNE, April, 1867.—1. PRESSENSE, A Discussion in the Second Century of the Christian Era on the Relations between Man and Animals. 2. The Prussian War. 3. LICHTENBERGER, Essay on Goethe, (First Article.) 4. Necrology of Pastor Juillerat.

May.—1. PRESSENSE, Religious Freedom in France. 2. LICHTENBERGER, Essay on Goethe. 3. G. FISCH, The Puritans of New England. 4. ROSSEEUW ST. HILAIRE, The Oberlin Anniversary.

June.—1. Review of "Chansons du Soir," by Juste Olivier. 2. GAUSSORGUES Positivism and Christianity. 3. G. GARRISON, Co-operation.

July.—1. PELET DE LA LOZERE, William of Orange and Louis Philippe. 2. Co-operative Societies.

August.—1. SABATIER, The Philosophy of Liberty. 2. A. DE CIRCOART, An Episode in the German War of 1866. 4. GARRISON, Co-operative Societies.

September.—1. A. DE QUATREFAGES, Superior Characters of the Human Race. 2. FROSSARD, Béranger. 3. PEDEZERT, The Progress of Infidelity and the Prospect of Faith.

The name of Pressensé, Fisch, Rosseeuw St. Hilaire, and Pelet de la Lozère are so well-known in the Protestant world that they are in themselves a guarantee for the worth of the last numbers of the *Revue Chretienne*, which contains articles from their pens. The articles on Goethe, on Positivism, and on Co-operation are likewise interesting essays on subjects of general interest. We must not omit to mention that the bibliographical department of the *Revue*, and its monthly retrospects of current events, continue among the best that can be found in this line in French literature.

## ART. X.—QUARTERLY BOOK-TABLE.

*Religion, Theology, and Biblical Literature.*

*The Human Element in the Inspiration of the Sacred Scriptures.* By T. F. CURTIS, D. D., late Professor of Theology in the University at Lewisburgh, Pa. 12mo., pp. 386. New York: Appleton & Co. 1867.

If the sincerity and purity of Dr. Curtis needed any other voucher than the spirit that breathes through his pages it is furnished by the fact that he resigned his professorship for the sake of consistently pursuing and maintaining his peculiar views. However near he may approximate the position of a Theodore Parker or a Froude, thanks to his evangelical education and deeper religious experience, he maintains a different spirit, and entertains not only a far more conservative, but a far more devout and truly Christian feeling. He prefers to be classified rather with the semi-rationalistic, yet profoundly evangelical Neander, and certainly we should be very far from refusing, as their record stands, a cordial Christian fellowship with either. Yet Neander's neologisms were but the adhering remnants of an old apostasy from which he was fleeing, and against which he was battling. His back was toward the apostate camp, and his breast to the holy Church. Dr. Curtis's back, on the other hand, is toward evangelicism, and his face toward Rationalism. His feet are upon an inclined plane, and, though *he* may maintain a firm foothold, his retinue of followers are likely to smoothly glide adown the frictionless surface to the "flat Bedford level" below.

Dr. Curtis enumerates three theories of inspiration, of which he maintains the third. There may be an inspiration, first, which secures the perfect truth and infallibility of every phrase and word; or, second, which secures the infallibility of every expression of religious doctrine and spirit; or, third, which, without *negatively* excluding error of either fact, doctrine, or spirit, does *positively* and most effectually evince its own divinity by its unparalleled power of quickening, illuminating, and regenerating the soul that accepts its influence. Dr. Curtis does clearly and eloquently show that the Bible, taken as a whole, is spiritually and morally immeasurably superior to any other grand standard of ancient times or of any other times, which does not owe its superior value to the Bible itself. Homer was the "bible of the Greeks;" the Vedas were the bible of the Aryan races; but compare for one moment the lofty monotheism and the transcendent holiness of Moses and the prophets with these competitors, and one moment

reveals that they are no competitors at all. The Jewish Bible, Old and New Testaments, is the sole *holy* Bible. Now for the man who takes this third view, and truly manifests the fruits of the Spirit, we have neither excommunication nor sarcasm; but while he may maintain upon this platform a safe stand for himself, we hold him a very unsafe guide for the public mind in this or any other age.

Dr. Curtis evinces this danger by the devastating work he performs with the Bible. His stated issue is against its inspiration, his shattering blows are against its truth and reliability. The Bible ceases to be a standard of truth and doctrine, and becomes a mere stimulant to our moral faculty. The divine vase is broken and goes to pieces, and we are left to gather the fragments and sip what vitality we can from their accidental concavities. Dr. Curtis himself evidently sees by glimpses that the distinctly Christian religion vanishes from his view, and ever and anon falls back upon a "universal religion," which appears like the twin brother, if not the identity of Theodore Parker's "absolute religion."

Dr. Curtis's instances of error in Scripture are the ordinary and long debated ones, such as the cosmogony and chronology of Genesis, the deluge, etc. He must be aware that it is in the full face of these difficulties that many most eminent scholars maintain the high theory of infallible inspiration, so that he produces a new discussion without a new argument. We think it becomes a wise Christian thinker to be less impatient than Dr. Curtis, and to wait until science has fully made up a consistent and final verdict, before he pronounces Genesis false. He might be so modest as to admit that upon so ancient a document, which embraces the history of centuries in a few brief lines, it is possible that science will finally require only a new interpretation, or rather, the revival of an old interpretation, maintained by many of the greatest lights of the Church before any collision between science and Genesis was detected. We have our own views on the subject, and yet we hold these views but provisionally. Meantime, while we do not positively *affirm* that there is no scientific or historical error in the genuine text of the Bible, we do not, on the other hand, admit that any proposition or statement in the genuine text, taken in its genuine sense, is categorically false. We throw the burden of proof of such falsity on the asserter, and stand ready to consider the case. We shall then avail ourselves of every legitimate mode of solution. We shall adopt any fair supposition. If no certain solution come we take a probable one. If

no probable one come we simply consider whether it is possible there may be a solution which a knowledge of the entire case would afford. Not until all these means are exhausted do we admit an untrue proposition. It is not clear to our mind that such a case is to be found. Dr. Curtis certainly has not, to our mind, produced one; and if there be one, either he or we are very much at fault; he for not producing it, or we for not appreciating it.

As we said in our last Quarterly, the important question appears to be not so much the inspiration of the Bible as its *authority*. Christ, the great Head both of the New Testament Church and the Old, did uniformly speak of the Old Testament as the standard of religious authority, whose dictum was final. The true meaning of an Old Testament text was held by him, within its proper scope, to be decisive on a question of theology. Dr. Curtis has said nothing that in the least degree invalidates that great fact. Now whether the primitive documents, of which scholars decide that Genesis or any other book was made up, were originally inspired at all or not is so important. On the authority of Christ we hold them *authoritative*. It may be, for aught we know, that parts of Kings or Chronicles; or all, were written with only the official inspiration of the sacerdotal historiographer. The narrative, for instance, of David and Abishag may be written with none but the ordinary inspiration which belonged to a holy chosen official of the chosen Church of God. Still as truth in a book of truth, that narrative comes down sanctioned to us by the lips of incarnate truth.

As there are men who are constitutionally supra-naturalistic, so there are families, races, and periods pre-eminently so. When, as in Etruria, and at one time in Asia Minor, that supra-naturalism is disunited from a high moral spirit, it goes into magic and demonism; or, as at the present day in our own land, into pseudo-spiritualism. But the Abrahamic family, blending a supra-naturalistic temperament with a faithful piety, were humanly constituted to become a chosen people of Jehovah. They were the proper subjects and media of divine revelation, prophecy, and miracle. Constructed into an organism they became Jehovah's Church. To them suitably were committed the oracles of God. Of Jehovah's monotheistic nature, and the fact of his future incarnation, they became, by divine selection, the official depositaries and expositors to the world. Hence was formed in various degrees an inspired Church, with a body of records assuming the various forms of history, prophecy, apothegm, and hymnology.

And when He came who was the divine flower of humanity, he hesitated not to sanction the questionless authority of those records. So much for the Old Testament.

We believe the New Testament canon to be (as shown in our notice of Bernard's *Progress of Christian Doctrine*) a UNIT. It is an absurdity to our view that Christ should come, preach, and die, and leave for the world no authentic official record for what he came, preached, and died. We hold very cheap, therefore, all Dr. Curtis's dubious discussions of the New Testament books. Christ did not labor and suffer for nothing. He chose and inspired his official witnesses, he organized his Church; these witnesses and that Church prepared the *great statement* for the world. And either Christ did his work very poorly, or that *statement* contains an infallible exposition of Christ's religion. Every New Testament writer is a witness chosen by Christ; and if every line and word which such witnesses have left us is not reliable, then Christ pitifully failed in his attempt to give us his real system of holy truth. He lived and died in vain. But Christ, also, for this same purpose, inspired his early apostolic Church. The New Testament unit comes down to us accepted by the primitive body of Christians as the *canon* of Christ's religion. We claim the right to believe, then, that it is *Christ's own canon*, and as such, whether in every part originally inspired or not, is in every part and particle binding on our Christian faith.

It might, however, be worth while, and would in no way aid Dr. Curtis's argument, to investigate how nearly the great body of our Christian evangelical laity do practically and unscientifically stand upon Dr. Curtis's theoretical platform. Our laymen know little of Christian "evidences." From the newspapers they learn that Darwin and Lyell come into serious collision with Genesis. Few thoughtful laymen, we suppose, but do occasionally, in reading certain passages of the Old Testament, entertain, momentarily at least, a misgiving or a query; yet for some reason or other such a layman's permanent position is thereby practically very little disturbed. If passages of Genesis or Chronicles do momentarily appear inexplicable, there is somehow in the Bible a great *positive power* which, without going into the question of absolute infallibility of every part, he feels and obeys. Those great, stupendous, self-evidencing truths, such as the existence of an all ruling God, under whose sway sin must meet with retribution, hold him fast. The impressive personality of the incarnate Son of God, in the wonder of his life, and still more his death, somehow possesses his soul. At every communion the power of the atonement comes

home upon his heart and touches his personal experience. Over all these truths and processes the blessed Spirit, with its heavenly power, presides. And thus, while scientific infidelity is waging its war, and North American Reviews are predicting its triumph, our revivals still spread vitality over the Church, our Church blooms like the garden of God, the centennial offering pours in its spontaneous millions, and the massive Christian structures are taking their age-enduring foundations. Truly, seldom have ruin and decay looked so much like prosperity and immortal bloom.

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*A System of Biblical Psychology.* By FRANZ DELITZSCH, D. D., Professor of Theology. Translated from the German. Second edition, thoroughly revised and enlarged, by the Rev. ROBERT ERNEST WALLIS, Ph. D., Senior Priest, Vicar of Wells Cathedral, and Incumbent of Christ Church, Coxley, Somerset. 8vo., pp. 585. Edinburgh: T. & T. Clark. 1867.

This very able production of the eminent German commentator, Delitzsch, is rather an anthropology than a psychology. It embraces not a science of thought, or of the human faculties, but furnishes an analysis of the entire composite nature of man as related to his eternal history, as exhibited in Scripture, interpreted by the acutest exegesis, in the light of the best philosophy, and of the results of modern science. The Bible is, indeed, no direct systematic teacher of anthropological science as such, yet its references to and assumptions regarding the nature of man ought, if rightly understood, to be found true. "I proceeded," says Delitzsch, "from the auspicious assumption that whatever of a psychologic kind Scripture presents will be neither self-contradictory nor so confused, childish, and unsatisfactory as to have any need to be ashamed in view of the latest psychologic research. This favorable assumption has, moreover, perfectly approved itself to me without my being afraid of having considered the psychological statements of Scripture in any other than their own light." The fact of this consistency and utility of view pervading the sacred volume through its vast range, as its successive parts have been written through successive ages, is proof alike of the truth of the view, and of the unity of this wonderful book of ages.

Delitzsch found the Scripture representations to come into a beautiful harmony as soon as he ascertained what he considers the true theory of the threefold constitution of man as body, soul, and spirit—a triplexity to which the awful vocable *trichotomy* has been latterly appropriated. He holds that, besides *body*, man has distinctively a *spirit* and a *soul*; but the spirit and the soul are not two independent and separable entities. Rather, spirit is the pure

central essence, and soul is the radiation from it, the lower margin or fringe. Just so God is the essence, and his *dōxa* or glory is an effluence. By this marginal fringe *spirit* intertwines with body and vitalizes it, so that the spirit, primarily, and the soul, secondarily, furnish to the body even its animal life. The brute life of the lower orders of the living creation is not thus, like man's life, *from above*. Brute life is simply a concentration and individualization of "the spirit of nature," and comes from the *animus mundi*. Development, therefore, could never ascend from the brute to the human. At its apex the highest possible brute ascent must be met by a corresponding descent of the divine to constitute the human.

The final object of creation, as geology shows, was *man*. And for the great seven of creation Delitzsch finds a corresponding seven in the nature of God, as well as in the spirit, in the soul, and in the body of man. The death and disorder shown by geology to have pervaded the earth before the human period he traces to sin; but to the sin not of man, but of the fallen angels. Had primeval man, instead of a fall, attained to glorification, the earth would have been glorified with him as its center, and will be glorified in his final glorification.

The discussion of man's nature, as biblically exhibited, brings up a number of Scripture problems, which Delitzsch treats with a bountiful collation of Scripture texts, and to some degree confronts their results with the conclusions of science. What ground in truth is there for that declaration, so often repeated in the Old Testament, that the blood is the life or soul, a declaration which is made the basis of prohibition, command, and ritual? How shall we reconcile with modern science the fact, verified by Delitzsch with an exhaustive catalogue of texts, that, with the exception of two or three instances in Daniel, not only the feelings but the intellects and reasonings of the human mind, and, we may say, the human mind itself apparently, is placed not in the *head*, or the brain, but in the *heart*? What shall we do with the fact that Scripture locates the feeling in the bowels, and, what is more remarkable, in the (*reins*) kidneys? Then comes up the topic of dreams, both ordinary and predictive. The aspects in which disease is described in Scripture as the result of sin are to be explained, as well as its production, by demoniac agencies. More deeply still our author sounds for us the Scripture depths of superstition and magic; and as a contrast to these awful profundities, yet scarce less wonderful, is the matter of sacred ecstasy. Of this our author finds three forms: *first*, the spiritual exaltation, arising

from high devotional excitement; *second*, the prophetic elevation, produced by divine communication of a revelation which has regard to salvation; and, *third*, the charismatic ecstasy, in which was possessed the gift of tongues. Two points are here notable. First, Delitzsch strikingly illustrates the fact that different modes of supernatural manifestation are prevalent in different periods of time. Second, he does not hesitate to recognize an element of the supernatural in the developments of the present age, mingled with much that is deeply natural, and much that is deception. He does not hesitate to draw arguments from facts in clairvoyance and somnambulism.

In death the spirit, withdrawing, withdraws the soul from the body, yet with a most natural reluctance, for the soul is thereby in a true sense *naked*. Though the holy soul is happy *as soul*, yet, as separated soul, under power of death, its happiness awaits a future completion. Schelling is quoted as suggestively saying, "Death is a necessary event in the development of life; the complete separation of the internal body from its copy, woven out of the elements, and even in this world constantly changing and transforming itself." This "internal body" is the "immaterial corporeity" of the soul. This soul corporeity is, so to speak, the "essences and extract of the body," and, though immaterial, is still phenomenal to the spiritual perception. This soul corporeity takes its shape from and coincides with the moral character by the man attained. Our material body but precariously expresses the quality of the soul that inhabits it; but when soul goes forth *naked* it goes forth *character*. Positively denying the doctrines of purgatory, of final restoration, and of annihilation of the damned, Delitzsch declines to place any temporal limit to the period of possible conversion even at death. So long as probationary *time* lasts for the world, even the disembodied spirit may repent. The day of judgment only closes *for all* the day of grace. Separated from the body the soul for a period retains a powerful affinity for its own particular body, and even to the day of resurrection a secret relation is retained between the soul and every particle of the organism it at death abandoned. God's final resurrection power and act effect the fulfillment of that affinity in the reinvestment of the spirit with its ancient corporeity.

Without indorsing all the theology, philosophy, or exegesis of Delitzsch, we have read his work with profound interest and much instruction. A cautious study of it may be recommended to sacred scholars, to preachers, and especially to commentators. The translation, however, much needs to be translated. Unassimilated

lumps of Hebrew and Greek scattered on every page render it a closed book to lay readers. The diction is half way between German and English. What a pity that the translator could not restate his author's thoughts in such pure transparent English as we find in the pages of a Nast or a Schaff.

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*The Theology of the Greek Poets.* By W. S. TYLER, Williston Professor of Greek in Amherst College. 12mo., pp. 365. Boston: Draper & Halliday. 1867.

Professor Tyler's volume is conglomerate in character, consisting mostly of articles originally published in the Quarterlies. Its first two articles do not come under the title of the book, and the remainder leave the treatment of the topic indicated by the title very incomplete. For this incompleteness the professor's reason is other engagements. The excellence of his book, and the rarity of similar productions from the immense body of our college professors, suggest the hope, or at least the wish, that our colleges may one day be able and ready to allow a professor competent to the task the leisure and encouragement necessary to adding something valuable to the literature of the age.

The first article is a chapter in the great department of Christian evidence from Analogy, of which Butler's immortal work is the great exemplar. The second handles the Homeric question, and furnishes a very valuable summary of the argument regarding the authorship of the Iliad and Odyssey. The reality of Homer's personality and real claim to the great works in question may be considered as having fairly passed the test of modern criticism. Healthful skepticism is the proper quality of a healthful mind. But, spite of the Buckle school of philosophy, skepticism is but a *negative* virtue, and, when carried to a morbid extent, is a great moral disease, often terminating in moral and spiritual death.

The remaining articles take their proper place under the title of the book, and discuss in a style of wonderful freshness and eloquence the theology of the Greek poets. Professor Tyler's reputation as a writer does not equal his real merit. Few pens in the country can throw off paragraphs and pages of more surpassing fullness of beauty and power than abound in this volume. If, instead of sustaining the cause of ancient evangelical truth with a fervid yet liberal spirit, he would join the brilliant cohort of Rationalism; if he would, as he easily could, tip his style with a little more pointed flippancy, and launch into a broad humanitarian indifferentism, he could enter the pages of the *Atlantic Monthly* and take the honors. He would then be accepted as really belonging to

*the literature* of the country. He would be orthodox with the *Tribune*, the *Nation*, and the *Round Table*, and even the columns of some Methodist official or unofficial might send in an echo or two to reverberate the chorus of his triumph.

The professor's Calvinism, however, is not of the very hardest shell. He loves to trace the elements of religious sentiment, whether belonging to the intuitive nature, or derived from primitive tradition, or propagated by existing institutions, or inspired by the omnipresent Spirit, even in pagan lands and ages, and to recognize them as tokens of hope in the dispensation where they are found, and as providential preparations for the coming truth. We are ashamed to say that within the last month we have read more than once in a periodical of the Methodist Episcopal Church articles taking the ground of the absolute unexceptional damnation of all beyond the reach of Christian indoctrination, since all, without exception, live in sin and know no way to escape the penalty. Such a dogma is not only unscriptural, but un-Wesleyan, un-Methodistical, and atrocious. It passes a *decretum horibile* as *horrible* as Calvin ever invented, based upon geographical accident. We published not very long ago an article in our Quarterly on the "Equation of Probational Advantages," (subsequently incorporated as a chapter of our volume on the Will,) in which the question of the salvability of those who never heard of Christ was fully discussed. The considerations adduced in that article are wholly unnoticed by these writers, and are evidently wholly unknown. In other words, they are unacquainted with the first elements of the question. They are as ignorant as they are dogmatical and, Methodistically speaking, heretical. As a specimen of what Professor Tyler can say of the religious element in classic paganism take the following extract:

The ideas [of the poet *Aeschylus*] are founded deep in the religious nature of man. They set forth the theology of *Aeschylus* and the greater part of his contemporaries. And it must be confessed that that theology is surprisingly healthy, and sound, and truthful in its essential elements. The great doctrines of hereditary depravity, retribution, and atonement, are there in their elements as palpably as they are in the sacred Scriptures. Would that much of modern poetry was equally true to the soul of man, to the law of love, and to the Gospel of Christ!

The offices and work here ascribed to Apollo, taken in connection with what has been said of the same god under a former head, must strike every Christian reader, whatever may be his explanation of them, as remarkable resemblances, not to say foreshadowings, of the Christian doctrine of reconciliation. This resemblance or analogy becomes yet more striking when we bring into view the relations in which this reconciling work stands to *Ζεὺς Σωτῆρα*, Jupiter the Savior; *Ζεὺς τρίτος*, Jupiter the third, who, in connection with Apollo and Athena, consummates the reconciliation. Not only is Apollo a *Σωτῆρα*, who, having himself been an exile from heaven among men, will pity the poor and needy; not only does Athena sympathize with the dependent at her tribunal, and, uniting the office of advocate with

that of judge, persuade the avenging deities to be appeased; but Zeus is the beginning and end of the whole process. Apollo appears as the advocate of Orestes only at his bidding. Athena inclines to the side of the accused as the offspring of the brain of Zeus, and of like mind with him. Orestes, after his acquittal, says that he obtained it

"By means of Pallas and of Loxias  
And the third savior who doth sway all things."

And when the Furies are fully appeased by the persuasion of Athena, she ascribes it to the power of

"Zeus, the master of assemblies:  
Jove, that rulest the forum, nobly  
In the high debate hath conquered,  
In the strife of blessing now,  
You with me shall vie forever."

In short, throughout the Oresteia, *Aeschylus* exhibits dimly and mysteriously in the background, but with all the more poetical effect on that very account, the ideas of Zeus Soter the third, as the power that pervades the universe, and conducts the course of things, gently, indeed, but eventually, to the best possible issue.

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*Classic Baptism: An Inquiry into the Meaning of the Word ΒΑΠΤΙΖΩ, as determined by the Usage of Classical Greek Writers.* By JAMES W. DALE, Pastor of the Media Presbyterian Church, Delaware County, Pa. 8vo, pp. 354. Boston: Draper & Halliday. Philadelphia: Smith, English, & Co. Chicago: S. C. Griggs & Co. 1867.

For three centuries the controversy has been waged respecting the import of the word *βαπτιζω*, and the proper mode of Christian baptism. Chiefly because of its bearing upon the latter, does the former possess any interest or importance. Leaving the scriptural use of the word to subsequent publications, Mr. Dale, in the present volume, attempts an examination into its use in the classical Greek of a thousand years. He is met at the outset by certain "Baptist postulates," affirming that (1) *βαπτιζω* has one invariable, clear, precise, definite meaning; (2) *βαπτιζω* and *βαπτω* have precisely the same meaning, dyeing excepted; (3) *βαπτιζω* expresses a definite, modal act, *to dip*; and (4) its figurative merely pictures its literal use. An examination of representative Baptist authors follows, occupying some seventy pages, to see how far they sustain these postulates; and, strange to say, it appears that while they all agree that the word expresses a definite act, they can find in the English language no one word or phrase which accurately pictures that act, or which they with any tolerable unanimity accept as conveying its exact import. Some of them dislike "dip" and "plunge," although the confession of faith employs them. Others prefer "immerse," a word, as Mr. Dale says, of a "penumbral character," a Latin compound which certainly does not signify to *plunge*; while Dr. Conant adopts no less than seven defining terms, (with, after all, an underlying "ground idea,") differing one from another, to express this one clear, definite act.

The direct investigation brings before us passages from thirty-two authors who employ *βαπτω*, and thirty-eight who use *βαπτιζω*, which words are never confounded by Greek writers. He shows that *βαπτω*, *tingo*, and *dip*, belong to the same class, corresponding in all radical features, and that they often, in the progress of usage, dip, without dipping, as when they *stain*, or *tincture*. *βαπτιζω*, *mergo* and *merse*, constitute a second class, expressing no definite act, but rather a change of condition, and accepting any form of act by which the change may be accomplished. The appeal to usage fully proves his conclusion, and shows the utter folly of the pretense that *βαπτιζω* always, or even ordinarily, signifies to immerse. Mr. Dale also shows a wide difference in the true import of the words employed by Baptist writers. Dip, plunge, immerse, overwhelm, are by no means synonyms. They may reach the same result by change of condition in the object, but as acts they widely differ.

The investigation is very thorough and exhaustive, embracing every passage of the classics known to our author, and conclusively proving that the word itself expresses no mode whatever. On the question whether *βαπτω* is primarily a verb of motion, the reader will do well to consult an able article by Dr. Strong in our Quarterly Review for July, 1860, page 404.

Classic baptism, then, is performed by any act which thoroughly changes the character, state, or condition of the person or thing baptized, irrespective of physical envelopment. Christian baptism, in like manner, changes the condition of the person baptized, only happily our Saviour has pictured out the form of the act by which he chooses that the condition shall be changed. He has given it definite shape. By his own use of the word *βαπτιζω*, and pointing to the descending Spirit, the baptizing element put in motion and falling upon the stationary candidate, he has interpreted himself and left for his followers a pattern.

D. A. W.

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*Meditations on the Actual State of Christianity, and on the Attacks which are now being made upon it.* By M. GUIZOT. 12mo, pp. 390. New York: Carlton & Porter. 1867.

Guizot's second series of *Meditations* has appeared promptly, and in very neat form. It is not, however, the *Meditations* on certain historical aspects of Christianity which, according to M. Guizot's programme was to have formed the second volume of the series. For good reasons (given in his preface) the author has changed his plan, and presents in this volume his views upon "the actual state of Christianity, and the attacks now making upon it." Under this

latter category are included Spiritualism, Rationalism, Positivism, Pantheism, Materialism, and Skepticism. All these topics are handled with the strength of a master, and with the dexterity which only long literary experience can give. The salient points in each are seized and discussed, all minor considerations being put aside. By this selection, M. Guizot has condensed into this small volume an estimate of each of the chief systems of unbelief, sufficient for ordinary readers, and also a just appreciation of its real power, and of the amount of its capacity for harm, especially from its relation to the state of the human mind in the present stage of civilization.

The work is, therefore, adapted to a large circle of readers. It is, in fact, addressed, not so much to students of metaphysics, as to all "upright and independent minds; an appeal made to them to subject science to the test of the human conscience, and to regard with distrust systems which, in the name of pretended scientific truth, would destroy the harmony established by the law of God between the intellectual order and the moral order, between the thought and the life of man."

Prefixed to these studies of the various infidel systems is a Meditation on "the Awakening of Christianity in France in the Nineteenth Century," in which his personal acquaintance with the epoch described, and with all the prominent actors in it, gives special vivacity to his pages, and value to his description. His habitual conservatism, however, shows itself in the hesitating way in which he speaks of the question of Church and State, a question on which the active Protestants of France have fully made up their minds, and with regard to which M. Guizot is half a century behind them.

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*Prayers of the Ages.* Compiled by CABOLINE S. WHITMARSH. 12mo, pp. 335. Boston: Ticknor & Fields. 1868.

The prayers of this beautiful volume are derived from various sources, Pagan and Mohammedan, Protestant and Catholic, ancient and modern. It is, then, in a noble sense, a *catholic* book, embracing in its scope not only the *broad*, but the universal Church, visible in all lands and ages to the eye of God alone. Dr. Whichcote, of Cambridge, suggested that the unity of a Church should be decided not by their belief in the same creed, but by their ability to unite in the same prayers.

The prayers of heathen and pagan are in the present volume given in a separate part. They are taken from Plato, Epictetus, and Marcus Antoninus, from the Hindoo Vedas, and from Mo-

hammed and Saadi. Then follow eleven parts, dividing the prayers into various topics and occasions. The selections are from the great and good of all sections of the Christian Church: from Augustine, Kempis, and Catharine Adorna, and Madame Guyon; and from the great saints of the middle ages, Anselm, Bernard, and Bonaventura. There are a few from leading divines of the English Church, several from Dr. Channing, from James Martineau, and four from Theodore Parker.

The lady compiler, in a beautiful preface, gives the reason why the grand old Hebrew prayers are omitted, and states the sources and the motives of her publication. "A religious rather than a literary genius has been my test in making the selections. I have sought for records of the 'conversation in heaven,' the 'heavenly places' of the soul, which the saints enjoyed while on earth, the ladders of light whereby they have drawn earth closer to heaven." The work is a choice contribution both to the literature of prayer, and, with some drawbacks, to the number of practical devotional manuals.

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*Lectures on the Evidences of Christianity in the Nineteenth Century.* Delivered in the Mercer-street Church, New York, January 21 to February 21, 1867, on the "Ely Foundation" of the Union Theological Seminary. By ALBERT BARNES, author of "Notes on the New Testament," "Notes on the Psalms," etc., etc. 12mo, pp. 451. New York: Harper & Brothers. 1868.

The present volume consists of ten lectures, limited mainly to the discussion of the miracles of Christ, and the authenticity of Christianity, with little reference to the Old Testament. The current of the argument is, that the evidences for Christianity still stand, even in this nineteenth century, in their full luster. The evidences for the Christian miracles are undiminished by the lapse of time and by the growth of science. Prophecy stands fulfilled, and is being fulfilled at the present time. The peerless character of Jesus no ages can abolish. The adaptation of Christianity to the human race will endure as long as both Christianity and the race endure.

These topics Mr. Barnes unfolds with a rich and copious style, with many original suggestions, and many passages of surpassing eloquence. In his power of accumulating rich illustrations on his successive points Mr. Barnes sometimes reminds us of Chalmers. There is much of that same massiveness, that exhibiting his topic in a variety of lights, that rapidity of style, yet slow movement of the argument, and that feeling of exhaustive dealing when the argument is finished. There is also sometimes a similar feeling that the matter is a little overdone, and that the copiousness, however effective in a public discourse, is rather too exuberant

for closet perusal. But as a whole, it is a most timely contribution to the thoughts of the hour upon the great subject of the truth of Christianity.

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*Prayers from Plymouth Pulpit.* By HENRY WARD BEECHER. Phonographically reported. 12mo, pp. 332. New York: Charles Scribner & Co. 1867.

Extemporaneous and spontaneous Christian prayer has, until very lately, appeared too sacred for the reporter's pen. Written or printed prayer has either been the carefully prepared form for deliberate and solemn private use, or the permanent record for the general Church. For the first time in literature, we believe, have the public devotions of any man been caught by the phonographer and booked by a publisher. We hesitate to record our approval.

Mr. Beecher's prayers are, of course, like his sermons, characteristically original and eloquent. They possess his style, and they possess a pervading style of their own. There is a soft, poetic glow running through them not unpleasing, nor uninspiring of sympathy, yet slightly tinged with a sort of sentimentalism addressed to the Deity; so distinctively so, that, after the first impression is over, we should be far more likely to be moved to united prayer by the heartier and ruder supplications of much coarser men. There is a caution which we would address in an earnest undertone to our young ministers who may read the book: *beware of modeling!* That youthful pulpit orators should "preach Beecher" is undesirable, but it is utterly unendurable that they should, even unconsciously, "pray Beecher."

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*Ezekiel and Daniel:* with Notes, Critical, Explanatory, and Practical, designed for both Pastors and People. By Rev. HENRY COWLES, D. D. 12mo, pp. 472. New York: Appleton & Co. 1867.

The present volume is second of a series by Professor Cowles on the Prophets, following that on the Minor Prophets noticed in a former number of our Quarterly. It is marked by the same valuable qualities—conciseness, clearness, vigor, and piety. The notes are interspersed upon the page between the Scripture passages on which they comment, in smaller type. The books are preceded with an extended but concise introduction. Two full dissertations close the volume; the first disputing the theory that the prophetic "day" ever means "year;" the second showing the falsity of the grounds upon which the late William Miller based his theory of the immediately approaching second advent.

The volume, as an aid in understanding some of the obscurest

parts of the Old Testament, will prove valuable to ministers, lay readers, and families. It is, however, unfortunately, deficient in maps, diagrams, and pictorials, which would have been both attractive and illustrative.

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*The Epistle to the Hebrews, compared with the Old Testament.* By the Author of "The Song of Solomon compared with other parts of Scripture." Fifth edition. 12mo. pp. 306. New York: Robert Carter & Bro. 1867.

This little volume is the production of a lady unnamed, whose decease left the work unfinished at the close of the tenth chapter. It is a beautiful fragment. It is characterized not by deep learning, but by a deep piety, a degree of originality and a marked purity and grace of style. We are sorry, however, to find such an unnecessary vulgarism as "don't" embosomed in one of the elegant sentences of the preface. Such abominations as don't, can't, sha'n't, wont, haint, and aint are a disgrace to colloquial or newspaper language; but in a work aspiring to purity of language they are positively insufferable.

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*American Edition of Dr. William Smith's Dictionary of the Bible.* Revised and Edited by Prof. HACKETT, D.D., with the co-operation of EZRA ABBOT, A.M., A.A.S., Assistant-Librarian of Harvard University. Part IV., pp. 448. Part V., from pp. 448 to 560. Part VI., from pp. 560 to 672. New York: Hurd & Houghton. 1867.

Hurd & Houghton are prosecuting this standard work with characteristic energy and in their usual finished style. The present three numbers bring it down to the article *Egypt*. Leading articles are on Canon, Chronology, Circumcision, Crucifixion, Book of Daniel, David, Demoniacs, and Eden. In all the qualities constituting a complete biblical dictionary this work stands unsurpassed in the English language.

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### *Philosophy, Metaphysics, and General Science.*

*Language and the Study of Language.* Twelve Lectures on the Principles of Linguistic Science. By WILLIAM DWIGHT WHITNEY, Professor of Sanscrit and Instructor in Modern Languages in Yale College. 12mo, pp. 474. New York: Charles Scribner & Co. 1867.

The present volume is one of a valuable series upon Linguistic Science issued by Scribner & Co., including the works of Marsh, Müller, Craik, De Vere, B. W. Dwight, and others. It is one of the most valuable of the series. It is particularly valuable as a commencing book, introducing the young student to the subject, unfolding the prospects before him, and finally giving him a com-

prehensive yet compendious view of the whole field. Prof. Whitney commences with our language as daily uttered, analyzes the forces that form and modify it, traces the philosophy of phonetic changes in its growth, compounding, and decay. These steps are strikingly and entertainingly illustrated by a variety of instances both in the English and other languages. He next takes a view, somewhat full, of the Indo-European family of languages, unfolding in its historic wonders facts and principles in which the English-speaking peoples are profoundly interested. Thence he takes a broad but rapid survey of the whole map of human languages, and thence finds his way prepared for an investigation of those profound and momentous problems concerning the origin of language, the birthplace and birthday of our humanity, and the very nature of man as a speaking, thinking being. A cognate dissertation on the origin of written language completes the volume.

Professor Whitney draws his materials, in a spirit of independent thinking, from the greatest masters of the science in Germany and England, amply showing himself a master. His style is full and rapid, yet clear, and sometimes eloquent. We append some of his most momentous conclusions:

#### Is the East the cradle of our race?

"Linguistic science, as such, does not presume to decide whether the Indo-European home was in Europe or in Asia; the utmost that she does is to set up certain faint and general probabilities, which, combined with the natural conditions of soil and climate, the traditions of other races, and the direction of the grand movements of population in later times, point to the East rather than the West as the starting-point of migration."—Page 204.

#### Antiquity of race as shown by language:

"To set a date lower than 3000 years before Christ for the dispersion of the Indo-European family would doubtless be altogether inadmissible; and the event is most likely to have taken place earlier. Late discoveries are showing us that the antiquity of the human race upon the earth must be much greater than has been generally supposed."—Page 205.

#### Transfer of Christianity from Shem to Japhet:

"If Christianity was of Semitic birth, Greeks and Romans gave it universality. Rejected by the race which should have especially cherished it, it was taken up and propagated by the Indo-Europeans, and added a new unity, a religious one, to the forces by which Rome bound together the interests and fates of mankind."—Page 231.

#### The date of man's earthly origin:

"It has been supposed that the first introduction of man into the midst of the prepared creation was distant but six or seven thousand years from our day, and we have hoped to be able to read the record of so brief a career, even back to its beginning; but science is accumulating at present so rapidly, and from so many

quarters, proofs that the time must be greatly lengthened out, and even perhaps many times multiplied, that this new modification of a prevailing view seems likely soon to win as general an acceptance as the other has already done."—Page 382.

#### Verdict of Linguistic science on the unity of the race:

"Linguistic science is not now, and cannot hope ever to be, in condition to give an authoritative opinion respecting the unity or variety of our species."—Page 383.

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#### *History, Biography, and Topography.*

*Short Studies on Great Subjects.* By JOHN ANTHONY FROUDE, A. M., Late Fellow of Exeter College, Oxford. 12mo., pp. 534. New York: Charles Scribner & Co. 1868.

We have in the present volume a collection of the miscellanies of this eminent historian. They are mostly historical in their character, or, if we may coin the term, historico-theological; meaning thereby that they professedly furnish the theological side of the historical events. Mr. Froude's views may be conjectured from the fact that a large share of the pieces were originally articles in the Westminster Review or Frazer's Magazine. He is a Rationalist of the clearest ring. We may call him *Christian* only by courtesy; as it is clear that it is only in courtesy to the name that he condescends to appropriate it. On all subjects, even the most delicate, he speaks his mind with a bland and gentlemanly unflinchingness. As he believes that errors, false doctrines, and fanaticisms have their uses and benefits in their day, so it is in a tone of complaisant respect for each and all of them that he frankly contradicts and nonchalantly demolishes them all. Those errors in his view comprehend Christian theology in the entire, including the belief in miracles and in the reliable authenticity of the Gospels. "The Gospel" he believes to be a divine bestowment; but his gospel consists in the dictates of man's moral nature; and the written Gospel is just so far true and authoritative as it coincides therewith. Yet from his standpoint he judges the events and characters of history with the greatest apparent intentional fairness.

Catholicism, Mr. Froude assures us, was for fifteen centuries a "beautiful creed;" and the Church performed her divine mission with a sublime fidelity and power; but the creed was nevertheless false; the Church in the sixteenth century became immersed in bottomless corruption; the possibility of self-restoration was absolutely out of the question; and of that reformation from without by which alone Christendom could be saved Luther was beyond all controversy the true transcendent hero. Of the great

battle of the Reformation, Scotland was the Thermopylæ, and John Knox the victorious Leonidas, who, arousing the stern fanaticism of the Scotch commons, really and truly saved the vacillating Elizabeth, rescued the English Reformation from defeat, and thereby preserved Protestantism to Europe, and, consequently, to our present living America. But by nothing but that inspiring fanaticism could the great work have been wrought. The aristocratic and cultured classes were incapable of such sublime earnestness of faith, and they drifted upon the current of a sordid expediency. And at the present day a disheartening *PERHAPS* underlies all the faith of Christendom. Science has refuted the cosmogony of Genesis, and left us the awful question: If there be mistake in one part of the Old Testament what reliance upon any other part? And then Mr. Froude subjects the authenticity of the four Gospels to a so-called "*criticism*," (a very uncritical performance it is,) which finishes the destruction of all written revelation. We are flung back upon the natural man, enlightened by science and ennobled by civilization, upon which Mr. Froude takes his confident stand, maintaining that all opinions are little worth so long as a faith in God and retribution is retained.

Upon all this we remark: 1. Rationalists of the Froude school occupy a very precarious foothold on the inclined plane half way from Christianity to Comte and Atheism. At that half-way house they stop by ceasing the logic through which they arrived there. With the same unflinching logic used by Froude to destroy John Knox, M. Comte can destroy Froude. Nothing but a *historical supernatural*, such as Christianity alone credibly presents, can save us from this bottomless abyss. 2. Over-science hardens the heart, and by drying away the emotions, natural and spiritual, destroys the soul; just as over-civilization enervates and destroys both soul and body. Left to these the race must perish. There is no refuge for us. The loss of faith is the loss of hope. The gospel of Mr. Froude is the gospel of despair. 3. That same unnerving *perhaps* which Froude discerns underlying modern Christianity underlies all things. Our revolving planet sails through space and through ages amid unknown breakers, and will survive another year—*perhaps*. Our senses and our reasoning faculties are at all reliable for the attainment of truth—*perhaps*. The whole course of human things, government, trade, science, may be successfully prosecuted—*perhaps*. Men tread and live upon a ground of contingencies; and no human certainty is absolute. The same *perhaps* which paralyzes our onward movement in religion should put an arrest on all earthly enter-

prise. In commerce, in agriculture, and in politics, as well as in religion, the just shall live by *faith*. In all alike the maxim not only is, *believe in order that you may succeed*, but even *believe that you may understand*. 4. That holy faith by which we enter into the inner sanctuary of Christian experience is verified by a self-evidencing power of its own. There is a demonstration in science and there is a demonstration in religion; and in both the fact of a felt certainty is the proof of a real certainty. And all the things assumed to attain this certainty are also certain. The present God, the atoning Christ, the communing Spirit, are all certainties; just because the holy Church has, through centuries, experimentally verified their certainty. No other *perhaps* underlies them than underlies all human thought and action; no ages, no science can undermine or destroy them. In spite, therefore, of the Froudes and Comtes, we are sure that Christianity is indestructible and bound to triumph in the earth.

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*An Essay on Man.* By ALEXANDER POPE. With Illustrations and Notes. 8vo., pp. 53. New York: S. R. Wells. 1867.

Pope's *Essay on Man* is what in our day would be called a theodicy, an attempt to show that in spite of the dismaying phenomena of nature and history *the great WHOLE* is ruled by a perfectly wise and just God. However wrong men and things may be toward each other, relative to God "whatever is, is right." The whole theory and argument stand opposed to Atheism, to Pantheism, to the unknown absolutism of Herbert Spencer, and to the Positivism or rather Negativism of Comte. The fundamental principle of the argument is: If we saw the WHOLE we should know that with God the whole as a whole is right, at any rate is the best possible.

A reperusal of the work satisfies us that the genius of Pope was even superior to the rank assigned him by the verdict of the world. The wonderful ease and facility of the great body of his versification, especially in his *Homer*, have induced people to consider its very perfectness to be scarce more than a mechanical excellence; forgetting that it was his genius that first brought English verse to this wonderful perfection. And to what a perfection he brought English verse this very poem pre-eminently demonstrates. For, in fact, all literature, ancient and modern, may be safely challenged for a production where an argument so intricate and profound is clothed in language so alternately concise and expansive, so clear and demonstrative, and all under the

trammel of rhyme. It will be hard to find any human production in which superior mastery over language in applying it to express difficult thought is displayed. The composition is thickly sprinkled with gems of perfect brilliancy; so thickly, indeed, that it seems largely made up of passages which have become public property by universal quotation. Its ethics and theology appear to us in the main just and sound.

The present edition is beautifully executed in red and gilt. The notes of Mr. Wells are in accord with phrenology, but, so far as we can see, are at no discord with a sound theology or a true Christian spirit.

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*A Compendious History of American Methodism.* Abridged from the Author's "History of the Methodist Episcopal Church." By ABEL STEVENS, LL.D. 12mo., pp. 608. New York: Carlton & Porter. 1867.

Our Quarterly was the first to announce that our Church was about to acquire a historian to whom the outside world would be compelled to listen. Dr. Stevens has amply fulfilled our programme. He had as unique a topic as the modern Church in any Christian country could present, and the result has been a history of a brilliancy and power so unique as to challenge triumphant comparison with any denominational history extant. For this we thank him, and the pre-eminent gratitude and honor of the Church are his unrivaled due for a service which none but him could have so performed.

The present condensation was a necessary, and is a most suitable afterpart. It is so brief and purchasable as to deserve to find its way into every Methodist family that reads the English language, in this or any other country. Besides this, it should force its way into the libraries and studies of every liberal Christian thinker of every Church, and of no Church, who feels unprepared for the larger work, but cherishes an interest in religious history. At the same time it is so extended as to leave the author ample canvas for the pictorial power of which he is so perfect a master, both in graphic sketches of scenes and portraiture of character.

There is a completeness in the work. It begins with the first dawn of Methodism in America, and ends with climactic propriety with the great Centenary. The latest controversy in the Church, now so happily closed, is touched with a light, impartial hand, and left for fuller treatment to a still more impartial future. All sections and phases of the Church can therefore unanimously accept and sustain it.

*American Methodism.* By Rev. M. L. SCUDDER, D. D., with an Introduction by Rev. JOSEPH CUMMINGS, D. D., President of Wesleyan University. Illustrated. 12mo., pp. 592. Hartford, Conn.: S. S. Scranton & Co. 1867.

Dr. Scudder's valuable volume, though embracing a historical element, is not, and, as the title shows, does not profess to be, a history. It contains a summary view of Methodism in the various aspects in which it can be contemplated with interest or profit. It takes its issue from a publisher outside the Church, and while it of course does not object to a Church-wide reception, it appeals especially to the broad general public. Within or without the Church, we think it comes into no unfair competitions. Our great Centenary movement has produced an external moral impression upon the public mind scarce less important than its pecuniary contributions or its inward spiritual revival. It has startled public attention and awakened inquiry. Few men in the Church, as the present volume shows, could be selected more fitly than Dr. Scudder to render a true and satisfactory answer. His reputation as a writer is, indeed, less extended than as a preacher, for the simple reason that he writes so much less. The present volume is, however, marked not so much by the florid style which might be expected from a popular speaker, as for its comprehensive, penetrative, practical view. Though rejoicing in the character of the Church of his life's choice, he does not paint her in ideal hues. A true graphic portraiture has been his high aim, and very successful achievement.

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*The Old Roman World:* the Grandeur and Failure of its Civilization. By JOHN LORD, LL.D. 12mo., pp. 605. New York: Charles Scribner & Co. 1867.

The long centuries in which the military power of Rome exercised its empire, and the long added centuries in which a spiritual power exercised a still mightier and more extended despotism, render the imperial city the most important historical point upon our globe. The majestic progress of the great train of events included in the former of these two periods is traced by Dr. Lord, not in minute details, but in general descriptions of the successive phases of the history. Dr. Lord surveys the character of the consecutive ages with penetrative glances. The train of moral causes and effects is traced in the spirit of a true Christian philosophy. The style flows, in perfect consistency with the subject, in a grand, powerful, majestic, transparent current. The last three chapters, in which he answers the questions: Why did not Paganism arrest the ruin? and, Why did not Christianity arrest the ruin? and describes the legacy of the early Church

to future generations, are particularly original, vigorous, and truthful. The work is entitled to take a high place among our popular standards of Roman history.

Another volume is to follow, unfolding "the labors of the Christian fathers in founding the new civilization which still reigns among the nations."

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*Case and his Contemporaries*; or, the Canadian Itinerants' Memorial, constituting a Biographical History of Methodism in Canada, from its Introduction into the Province, till the Death of the Rev. Wm. Case in 1855. By JOHN CARROLL. Vol. I. 12mo., pp. 327. Toronto: Samuel Rose. 1867.

Mr. Carroll has performed a valuable service in thus far collecting and arranging the existing materials into a history of Canadian Methodism. As such a history must in a great degree be an aggregate of the histories of individual personages, he has not, inappropriately, given it the character and form of a "biographical history." Around the Rev. William Case, as the principal figure, he has grouped a large body of the founders and leaders of Canadian Methodism. This plan has enabled him with propriety to range below the rigid dignity of history, and give us minute details and pointed anecdotes. The present volume ends with the year 1815, and is to be followed by a second, which will extend to 1855. \* These pages will be perused with great zest by those who are interested in tracing the wonderful origin and progress of this "movement."

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#### *Educational.*

*Manual of Physical Exercises.* Comprising Gymnastics, Rowing, Skating, Fencing, Cricket, Calisthenics, Sailing, Swimming, Sparring, Base-ball, together with Rules for Training, and Sanitary Suggestions. By WILLIAM WOOD, Instructor in Physical Education. With one hundred and twenty-five illustrations. 12mo., pp. 316. New York: Harper & Brothers. 1867.

Mr. Wood has no doubt of his own high moral aim in the composition of his *Manual*. His first rule for the preservation of health is: "Maintain habitual cheerfulness of mind, which can arise only from peace of conscience, constant reliance on the goodness of God, and the exercise of kindly feelings toward men." Nevertheless there is a considerable amount of his book which appears to us not eminently conducive to morality. To say nothing of base ball as at present conducted, we doubt whether society is the better for the art of boxing. Nor do we say that the world is the gainer by the present frenzy in behalf of violent athletic exercises, the spirit of "muscular Christianity," with little that is Christian about it. Experience, we believe, is demonstrating

that the excess to which over severe athletics is carried is detrimental alike to good health and good morals.

It is wise, no doubt, to connect gymnastics with our public educational institutions. The student and the intellectualist eminently need the means of healthful exercise. There needs to be some "amusement" in it; that is, some pleasant excitement, rendering it attractive, and quickening the blood in its performance. But it may be doubted whether the man who aims at being eminently *athletic* does not really endanger rather than secure health —whether he does not rather shorten than prolong his efficient life.

Nor does the gymnasium need the complex machineries so frequently erected. The bat, the dumb-bell, the pole, and the brisk walk, perhaps, are amply sufficient for the training of every muscle. Nor should any student be unaware of the fact that if he has two chairs in his room, and sufficient skill to so flourish them as to bring the greatest possible variety of muscles successively into play a few times a day, he has a very competent gymnasium in his reach, provided he add ample movement in the open air.

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*A Latin Reader.* To which is prefixed an Epitome of Latin Grammar, together with Notes, and copious references to the Grammars of Harkness, Andrews, Stoddard, and Bullions; also, a Vocabulary, and Exercises in Latin Prose Composition. By WILLIAM SILBER, A. M., College of the City of New York. Author of "Progressive Lessons in Greek." 12mo., pp. 226. New York: A. S. Barnes & Co. 1867.

Professor Silber is an accomplished classical scholar and a successful practical teacher. He has adopted the most modern methods in his elementary books, and the young scholar will find himself led by the simplest and yet thorough route. The attention of academic teachers is called to both his introductory books; and private students, commencing a course with little aid from a teacher, will scarce find a better hornbook.

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*Belles-Lettres, Classical, and Philological.*

*Modern Inquiries: Classical, Professional, and Miscellaneous.* By JACOB BIGELOW, M.D., late President of the American Academy of Arts and Sciences, and late Professor in Harvard University. Boston: Little, Brown, & Co. 1867.

"Nullius addictus jurare in verba magistri," the motto on the title-page, well expresses the spirit of this interesting work of Dr. Bigelow, in which every essay shows the original, self-poised, and wise thinker. The topics of these essays are diverse, such as "On Classical and Utilitarian Studies," "Count Rumford," "Death of Pliny the Elder," "Self-limited Diseases," "The Paradise of

Doctors, a Fable," "Early History of Medicine," "Aphorisms of the War." The style is clear as daylight, and draws you on by a gentle, attractive force; it is easy and elegant. He is very decided in his objection to the extended course of study in the classic languages, imposed indiscriminately on candidates for college honors.

I would not underrate the value or interest of classical studies. They give pleasure, refinement to taste, depth of thought, and power and copiousness to expression. Any one who in this busy world has not much else to do, may well turn over, by night and by day, the *Eenepiaris Greca*. But if in a practical age and country he is expected to get a useful education, a competent living, and an enlarged power of serving others, or even of saving them from being burdened with his support, he can hardly afford to surrender four or five years of the most susceptible part of life to acquire a minute familiarity with tongues which are daily becoming more obsolete, and each of which is obtained at the sacrifice of some more important science or some desirable language.

Any one who wishes to have his suspicions confirmed on this point will do well to read the two first essays in this work. Inasmuch as one religion finds its original records in Hebrew and Greek, and our mother tongue one of its chief sources in Latin, an introduction to these languages can never cease to be essential to a polite education; but it may well be doubted whether the mental discipline and esthetic culture derived from so long a course of classic study as is now required for a baccalaureate, may not as well be secured by a division with sciences and languages, which in other respects are more useful. We should like to have such a compromise optional to the pupil after the first year of his college course.

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*The Solitudes of Nature and of Man*; or, The Loneliness of Human Life. By WILLIAM ROUNCEVILLE ALGER. 12mo, pp. 412. Boston: Roberts Brothers. 1867.

Out of an unpromisingly sentimental subject Mr. Alger has made a very readable book. Under the topic of Solitudes of Nature he ranges over the scenes where the deepest loneliness prevails, as the desert, the prairie, the pole, and the mountain. Under the topic of Solitudes of Man he traces the various phases of feeling and character congenial with loneliness, as individuality, grief, genius, etc. The latter half of the work expatiates on the character of illustrious personages characterized by tendencies to lonely life. Conspicuous among these are Gotama, Buddha, Shelley, Channing, Thoreau, Comte, and Jesus. This last character, Jesus, he distinguishes very widely from "the theological Christ, who is a theoretical personage, speculative abstraction, a spéctral dogma, a creation of scholastic controver-

sies." As to Jesus, "in the narratives which furnish the only direct information we have about him, there are chasms, inconsistencies, incredibilities." Yet no one has so much contributed as he, Mr. Alger, patronizingly assures us, "to aggrandize the idea of man in the mind of the human race." There are various other compliments paid by Mr. Alger to Jesus; and if that illustrious individual truly possessed that trait of amiable personal vanity ascribed to him by Rénan, he would have been exquisitely gratified both by the pointed commendations of Mr. Alger and by the high source from whence they come. We doubt whether even Boston can furnish a more genuine intellectual coxcomb than Mr. Alger.

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*The Sexton's Tale and other Poems.* By THEODORE TILTON. 16mo., pp. 173. New York: Sheldon & Co. 1867.

Mr. Tilton has gathered his fugitive rhymes from their wanderings through the newspapers into a beautiful volume. He has not the time, if he has the quality, to be a poet. His verses are but the poetic form of those thoughts which animate his life, and inspire his editorials and his lectures. Religion of the most liberal type and of the broadest Church, freedom regardless of color or of clime, humanitarianism indignant at all wrong and burning for human good, are topics which underlie his compositions of every form. There is a wiry terseness in his lines, always ringing, and frequently brilliant. Without a genuine poetic *genius*, Mr. Tilton has ample *talent* for writing very effective poetical pieces.

We do not know that we have any quarrel with Mr. Tilton for withdrawing the Independent from its denominational connection; but some of his utterances in the process but too clearly indicated that he not only holds to a Christian humanitarianism, but that he holds, momentarily at least, humanitarianism to be of itself a sufficient Christianity. Later indications induce us to hope that such is not the position of the paper, and perhaps not permanently his. But if he truly has it in his heart (as a late manifesto from Mr. Bowen seems to pledge) to maintain the true position, that is, to retain the Independent as an evangelically Christian and radically humanitarian periodical, then it would be a great benefaction to the age if the Independent could become a daily paper. We need a Christian morning daily in New York, which sustaining Christian truth in its purity and power, and prosecuting the cause of humanity without flinch or waver, will not desecrate our families with theaters, boat-races, pugilisms, or sneering infidelities. Who shall supply it?

*Confucius and the Chinese Classics*; or, Readings in Chinese Literature. Edited and Compiled by Rev. A. W. LOOMIS. 12mo., pp. 426. San Francisco: A. Roman & Co. 1867.

The opening and expanding commerce between China and America has awakened an interest in, and acquired the means of a greatly increased and increasing knowledge of, that remarkable race; and the proximity of our Pacific coast, and the consequent income of a large immigration into California, has enabled San Francisco to furnish a remarkably clear and condensed statement of Chinese history and literature. A leading book firm of San Francisco found inducements for procuring the best attainable sources, and Mr. Loomis has used them for the production of the present volume.

The body of the book consists of characteristic extracts from the Bible of the Chinese, namely, the Four Books of Classics. These are preceded by a brief History of China and Life of Confucius, and followed by miscellaneous selections from Chinese literature, the entire volume closing with an editorial review. The whole work furnishes a very concise view of the best phases of the Chinese mind.

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#### *Pamphlets.*

*The Methodist Book Concern.* By JAMES PORTER, D. D. From the April number of the Methodist Quarterly Review, 1867. 12mo., pp. 20.

Among the many services rendered to the Church by Dr. Porter the production of this article, which no other man could so well prepare, is not the least important. While the loyal Church at large earnestly appreciates her great publishing system, and other denominations contemplate it as one of those peculiar originalities in our great organization which they would gladly possess in their own, there is a class among ourselves of persistent systematic detractors, whose case well needs this thorough exposition. And there is a large body of our Church who esteem this particular institution as most likely to be endangered by the introduction of lay representation into the Church. Their argument is, that laymen most conspicuous in inaugurating the movement are equally conspicuous for establishing, founding, and sustaining illegitimate private enterprises at issue with its interests. It is said: We loyal men, in various parts of the Church, are struggling to maintain this, one of the most vital and noble institutes of the Church. We, as a point of Churchly honor, abstain from starting local enterprises in our own section. If a so-called "independent"

paper—"independent," that is, of the Church to which it appeals for support, but *dependent* upon the patronage of private brethren—can be established in New York or Philadelphia, at Auburn or Buffalo, all the same reasons justify the establishing a rival in Cincinnati to the *Western*, with a second at Columbus, and a third at Cleveland, etc., etc. The *Northwestern* may have to encounter, besides a competitor at Chicago, a second at Detroit, another at Madison, etc. Thus, by simply carrying out the precedent, our whole system may be undermined and swamped by an under-growth of private illegitimates. Meanwhile, we are told, that leading laymen "laugh" when they hear that concerns which possess six hundred thousand dollars' capital must appeal to the support of the people on the ground of conscience and honor.

We do not deny the plausibility and force of all this, and we deeply regret that some of our leading lay brethren do not feel sufficient confidence in the fairness of the Church to see that no special organ is needed for their cause. And the eminent ministers connected editorially with it still less need its existence, being, as they surely are, rather losers than gainers in the estimation of the Church by their connection with it. Its cessation to-morrow would, in our view, be not only a noble concession to the wishes, the traditional policy, and the peace of the Church, but would be a gain to all the parties concerned. But we trust that the adoption by the Church of lay representation would, with proper management, rather conserve than endanger even our great publishing interest. Responsibilities justly and reasonably render men wisely conservative. The very layman who "laughs," as an outsider, at our publishing system, will look serious when he has a responsible vote to give upon its existence or interests. And this lets us into a momentous principle. Let our laity into the inside of our institute—make them feel that the Church, in all its departments and ramifications, courts their investigation, interest, and support—and the whole modern history of republican governments is falsified if they do not prove doubly loyal and enthusiastic in their support of the best agencies of the Church in her great purpose of "spreading Scripture holiness." The same principle imperatively requires that every member of the Church should be a direct and immediate voter for his own representative. Why must we have not truly lay representation, but officiary representation? Why must the layman merely vote at second hand for those who may vote; choose those who shall choose; without knowing, perhaps, in the slightest degree what delegate his vote goes to select? Why shall we not, by placing

the power in the hands of the people, create ourselves a perfectly self-conscious Church? Otherwise the work is still undone, the Church is still disfranchised. We introduce into our system the worst feature of our presidential election—the feature almost everywhere abolished in our republican system—the electing electors instead of electing the officer.

Ask any layman in the Church, who expects to vote rather than be voted for, Which would you prefer, to choose your representative yourself, or select some man who should choose him for you? and the question would be hardly short of an insult. He would justly ask why he is not as competent to vote in his own person as to vote for a man to vote for him. And just so far as the election is broadly popular corruption becomes impossible. Ventilation and sunlight are wonderful purifiers. On the contrary, just so far as the election is narrowed to the few, there can be conclave, caucus, and manipulation. Pure as the Church is now from these corruptions, the very possibilities may corrupt her.

There is no difficulty, we believe, in finding a system of true popular Church election. Divide a given conference into as many electoral districts as there are to be representatives, then on a given day or evening in each pastoral charge (for probably a regular prayer-meeting evening may be amply sufficient for such a ballot) let the balloting be performed. On each ballot let there be *three names*; the first for delegate, the two others for alternates. If the aggregate district ballot shows a majority of the whole for any candidate he is elected; if not, then let the two highest names be considered as *nominated candidates*, and a second ballot of the entire district take place to decide between them. This is a simple, quiet process, and could be repeated as many times as the case required. Meantime this first district balloting would probably, in ordinary cases, preclude the need of any other nominating machinery whatever. Yet names might be informally suggested in our Church papers, or presented unauthoritatively by quarterly conferences, or put forth by any other spontaneous method of expressing popular sentiment.

As the present lay representation movement originated not so much in a deep Christlike sympathy with the people as in a partisan policy, so it seems still not a little discolored by its original sin. It is but partly regenerated. It appears to our masses to be in the interest of the few, it is vexed because it has to come before the popular vote, it plans so that the General Conference shall really at last be elected by select men. Hence the non-appearance of the masses at its gath-

erings. Its orators go not right to the people's heart and say, "Come, the humblest and lowliest of you, feel that the Church is yourselves; that you are living particles of her great, beating, invisible heart; be yours her interests, her struggles, and her triumphs." Do we intend to retain our hold upon the masses? to still draw, by a holy magnetism, Jesus's poor into Jesus's Church? Then give that poor its place of honor after it has come in. Give to the humblest member of the Church of God his equal check upon its highest legislation. Keep not our highest governmental body as distant as possible, but bring it nigh as possible to the popular heart. Rather elect our bishops by the people than pretend to elect our General Conference by the *people*, and yet elect it by the *few*.

We have, however, no religious demagogueisms to utter against the "rich men," or the honorables of Church or State. We esteem the wealthy layman who expends his munificence not in dissipations and vices, but in religious enterprise, an enviable man. He has learned the thing for which wealth is most desirable, namely, as a means of raising a memento honorable to himself with God and man. Such men are "necessary to the Church," and would to God they were ten times more numerous than they are! We believe in being the Church of both the rich and the poor; nevertheless if the two be incompatible, we must be the Church of the lowly.

O that our lay representation brethren would but realize the nobleness of their mission to ENFRANCHISE THE CHURCH! Let them achieve that illustrious work at once, and in its full completeness. Then shall we have attained the grandest ecclesiastical system that has ever existed since the cessation of the apostolate. Based deep in the popular heart, and crowned with her episcopacy, she will be the consummation of freedom, strength, and majesty.

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*An Act to amend "An Act to Incorporate the Clifton Springs Water Company," to authorize such company to receive the conveyance of real and personal property upon certain trusts.* 8vo., pp. 6. 1867.

Some seventeen years since, Dr. Henry Foster, an eminent layman of the Methodist Episcopal Church, assumed the superintendency of the hydropathic institution at Clifton, N. Y., and by rare talent and enterprise has brought it to a state of prosperity and usefulness unequaled probably by any similar institution in the country. By improvements and additions the real estate entirely owned by Dr. Foster now amounts to about two hundred thousand dollars.

The accessibility, natural pleasantness, and salubrity of the locality, the existence of sulphur springs, the eligible accommodations afforded by the magnificent buildings and extensive grounds, the great efficacy of the hydropathic treatment in chronic conditions, to be reached by no other system, conducted under the ever-present care of skillful physicians, have rendered Clifton not only a delightful brief resort for summer visitors, but a more prolonged resort for brains needing restoration from over-work, and for minds and bodies suffering under the power of permanent disease.

But one of the most striking features of the institution is, its deep-toned religious character. Dr. Foster entertains a full faith that there is a profound but real and practical connection between health of body and health of soul. Physical treatment for the one should blend with a tranquilizing, restorative, religious, influence for the other. A beautiful room is set apart for the sole purpose of a chapel, where, as a family, morning worship is uniformly celebrated, with evening prayer-meetings thrice a week, and the usual Sunday services morning and evening, and Bible class Sabbath afternoons. The services of Sabbath, in deference to the feebleness of invalids, are limited to seventy minutes; the social meetings to an hour. Conducted usually by Dr. Foster himself, these evening interviews seem still briefer from the interest usually prevailing. The entire institution is by these means pervaded by a cheerful religious influence, reminding us how happy the world would be if infidelity and vice would please to permit the full power of the Gospel of Christ to reign. A spacious gymnasium, without complex machinery, furnishes the means of physical exercise, and the institution usually dispenses with the "amusements" that excite cheerfulness into gayety and dissipation.

The most important part of the matter is still to be told. Dr. Foster proposes to transfer the entire property as it stands to a permanent board of trustees—to render it forever a charitable institution. To carry on its operations there will be needed for the support of a corps of physicians an endowment of one hundred and fifty thousand dollars, of which Dr. Foster proposes personally to furnish fifty thousand; and to obtain the remaining hundred thousand by an appeal to the benevolent public. Then he calculates that of the entire body of patients, one half being beneficiaries, would usually be amply supported by the other half paying a full remuneration. The class of persons to be entitled to this charitable provision is *members* in good standing, and particularly

ministers, of any evangelical Church. By deductions, especially in behalf of ministers, made by Dr. Foster's liberality, the institution now really gives about an annual twelve thousand for such purposes. The act of the legislature of the state of New York at the head of this notice empowers Dr. Foster to convey the estate to a board of trustees for the purposes we have described. After so munificent a donation on the part of Dr. Foster we cannot doubt that the benevolent public will readily provide the additional one hundred thousand, and that this unique beneficiary establishment may prove a blessing to all coming generations.

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*Popular Amusements. An Appeal to Methodists* in regard to the Evils of Card-playing, Billiards, Dancing, Theater-going, etc. By HIRAM MATTISON, D.D. 12mo., pp. 96. New York: Carlton & Porter.

Dr. Mattison's "appeal" against worldly amusements is a timely production. While skepticism is rallying her hostile forces, the luxury, the rapid increase of inordinate wealth, and the swelling volume of our population, are pouring in a tide of licentious influence threatening to sweep away the ancient landmarks of Christian morality, and deluge the Church as well as the world in the overwhelming tide of dissipation and excess. Though Methodism aspires to be the most cheerful phase of religion, laying down no rules for the sake of asceticism or of an ostentatious puritanism, yet it becomes her to take a stand when games of chance or skill are to be recognized as a positively Christian institution. Barbara Heck, in the very act of laying the foundation of American Methodism, *flung the playing-cards into the fire*, and we trust that none of her spiritual daughters, or sons either, will ever wish to pull them out.

There are some points, however, on which we could wish that Dr. Mattison and others would be more explicit. The practices condemned are *theaters, billiards, dancing, and cards*, with a very vague *etc.* We wish that this *etc.* were more completely unfolded. We wish that such formidable gambling as *boat-racing*, especially *boat-racing* sanctioned by our college and university authorities, and spread over the broad sides of the New York Tribune, were subjected to a very decisive and Church-wide denunciation. We think that members of base-ball clubs, especially at a time when that game has become so engrossing a dissipation, should either leave the club or the Church. Nor ought the clear protest of the Churches or of the religious press against horse-racing, now practiced on so gigantic and increasing a scale, ever for one moment to cease.

There are some difficult points that we should like to have seen Dr. Mattison discuss. On such a subject the members, and even ministers of our Church, need explicit instruction as to what practices are right and what wrong, and the principles upon which the decisions are made. During the past summer we have seen ministers in high standing and of pure religious reputation play hours at croquet, and at evening, without apparent loss of spirituality or of power in their words before the people, lead the social prayer-meeting. We have seen three doctors of divinity, *quorum minima pars fui*, and one promising candidate for that honor, playing nine-pins at the same alley. "What think you of Dr. Lore's last article against worldly amusements?" we asked of a minister intensely engaged at *croquet*, (delicately pronounced *grow gay*.) "A very excellent article," replied he, and launched his hammer at the ball. We have seen leading ministers of different denominations in a large parlor lead the assembly in "amusement" at charades, conundrums, and other like sports of mind, and with no misgivings in any mind preach and administer communion a Sabbath or two after. Was, or was not, all this right? If so, upon what principle? And must there not be some discrimination to satisfy and guide the public mind rather than vague pronunciations against "popular amusements?" If conferences and preachers' meetings pass resolutions against amusements, and then spend a good part of the summer in amusing themselves, should not the principle of the double action be clearly expounded? Otherwise they may in public estimation lose character for consistency, or justly cut themselves off from those recreations which they themselves esteem necessary and right.

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*Sermon for the Crisis.* Delivered before the Missionary Society of the Detroit Annual Conference of the Methodist Episcopal Church, at Saginaw City, September 6, 1867. By Rev<sup>n</sup>. J. S. SMART. 16mo, pp. 28. Detroit: Published by J. M. Arnold & Co. 1867.

Mr. Smart handles his subject with a great mastery of the field and a very clear ring of style. His sermon is well worthy an extended circulation at the present "crisis."

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*The Gospel among the Animals;* or, Christ with the Cattle. By SAMUEL OSGOOD, D.D. 12mo, pp. 20. New York: Samuel R. Wells. 1867.

A very original and very beautiful train of thought, showing how full of mercy even to animal natures are the Bible, Christ, and religion.

*Miscellaneous.*

*Lives of the Queens of England from the Norman Conquest.* By AGNES STRICKLAND, Author of "Lives of the Queens of Scotland." Abridged by the Author. Revised and Edited by CAROLINE G. PARKER. 12mo., pp. 675. New York: Harper & Bros. 1867.

*Three English Statesmen.* A course of Lectures on the Political History of England. By GOLDWIN SMITH. 12mo., pp. 298. New York: Harper and Bros. 1867.

*The Early Years of His Royal Highness The Prince Consort.* Compiled under the direction of Her Majesty The Queen. By Lieutenant-General The Hon. C. GREY. 12mo., pp. 371. New York: Harper & Bros. 1867.

*Mrs. Putnam's Receipt Book and Young Housekeeper's Assistant.* New and Enlarged Edition. 1 vol. 12mo., pp. 322. New York: Sheldon & Co. 1867.

*Shamrock and Thistle;* or, Young America in Ireland and Scotland. A Story of Travel and Adventure. By OLIVER OPTIC. 1 vol. 16mo., pp. 344. Boston: Lee & Shepard. 1868.

*Breaking Away;* or, the Fortunes of a Student. By OLIVER OPTIC. 1 vol. 16mo., pp. 300. Boston: Lee & Shepard. 1868.

*Climbing the Rope;* or, God Helps those who try to Help Themselves. By MAY MANNERING. 1 vol. 16mo., pp. 224. 1868.

*Alexis the Runaway;* or, Afloat in the World. By MRS. ROSA ABBOTT PARKER. 1 vol. 16mo., pp. 316. Boston: Lee & Shepard. 1868.

*New Hymn and Tune Book.* An Offering of Praise for the Methodist Episcopal Church. Edited by PHILIP PHILLIPS, Author of the "Singing Pilgrim," "Musical Leaves," etc. 1 vol. small 8vo., pp. 442, with an Appendix of 64 pages. New York: Carlton & Porter, 200 Mulberry-street. 1867.

*Life and Letters of Madame Swetchine.* By COUNT DE FALLOUX, of the French Academy. Translated by H. W. PRESTON. 1 vol. 12mo., pp. 369. Boston: Roberts Brothers. 1867.

*Bible Teaching in Nature.* By REV. HUGH MACMILLAN, Author of "First Forms of Vegetation." New York: D. Appleton & Co. 1867.

*Italian Journeys.* By W. D. HOWELLS, Author of "Venetian Life." 1 vol. 12mo., pp. 320. New York: Hurd & Houghton. 1867.

*Four Years among Spanish Americans.* By F. HASSAUREK, late United States Minister Resident to the Republic of Ecuador. 1 vol. 12mo., pp. 401. New York: Hurd & Houghton. 1867.

*The Lover's Dictionary;* A Poetical Treasury of Lovers' Thoughts, Fancies, Addresses, and Dilemmas; Indexed with nearly ten thousand References as an Index of Compliments and Guide to the Study of the Tender Science. 1 vol. large 12mo., pp. 789. New York: Harper & Brothers. 1867.

*Mace's Fairy Book.* (Contes du Petit Chateau.) By JEAN MACE, Editor of the "Magazin d'Education;" Author of the "Story of a Mouthful of Bread," etc., etc. Translated by MARY L. BOOTH. With Engravings. 1 vol. 12mo., pp. 304. New York: Harper & Brothers. 1867.

*Old Curiosity Shop and Reprinted Pieces.* By CHARLES DICKENS. With original Illustrations by S. Etyngé, Jr. 1 vol. Diamond edition, pp. 480. Boston: Ticknor & Fields. 1867.

*Barnaby Rudge and Hard Times,* By CHARLES DICKENS. With original Illustrations. By S. Etyngé, Jr. Diamond edition. Pp. 523. Boston: Ticknor & Fields. 1867.

Also in the same style, and from the same house, the following works of Dickens:

*Little Dorritt.* Pp. 480.

*Bleak House.* Pp. 498.

*The Adventures of Oliver Twist:* also *Pictures from Italy, and American Notes for General Circulation.* Vol. I, pp. 486.

*Life and Letters of Elizabeth, Last Duchess of Gordon.* By Rev. A. MOODY STUART. 1 vol. 16mo., pp. 422. New York: Robert Carter & Brothers. 1868.

*Elementary Arithmetic for the State,* in which Methods and Rules are Based upon Principles Established by Induction. By JOHN H. FRENCH, LL.D. 1 vol. 16mo., pp. 220. New York: Harper & Brothers. 1867.

*The Heavenly Life.* Being Select Writings of Adelaide Seaper Newton. Edited by Rev. JOHN BAILLIE, author of Her Memoirs. 1 vol. 16mo., pp. 362. New York: Robert Carter & Brothers. 1867.

*Bible Hours.* Being Leaves from the Note Book of the late MARY B. M. DUNCAN. 1 vol. 16mo., pp. 319. New York: Robert Carter & Brothers. 1868.

*The Visitor's Book of Texts;* or, the Word Brought Nigh to the Sick and sorrowful. By the Rev. ANDREW A. BONAR, author of "Memoir of R. M. M'Cheyne," etc. 1 vol. 16mo., pp. 230. New York: Robert Carter & Brothers. 1867.

*The Gerty and May Books.* Four volumes, 18mo., of 60 pp. each, in a box. They are "The Joy House and its Treasures," "The Pleasant Picnic," "Little Billy," "The Christmas Tree." New York: Carlton & Porter. 1867.

*Sabbath Chimes;* or, Meditations in Verse for the Sundays of a Year. By W. MORLEY PUNSHON, M. A. London: James Nisbet & Co. 1867.

*A Popular Treatise on Colds and Affections of the Air Passages and Lungs.* By ROBERT HUNTER, M. D., author of "Practical Letters on the Nature, Causes, and Cure of Catarrh, Sore Throat, Bronchitis, Asthma, Consumption," etc., etc. Revised from the sixth London edition. 1 vol. 12mo., flexible covers, pp. 75. James Miller, 522 Broadway, New York. 1867.

*Engineers' and Mechanics' Pocket-book,* containing Weights and Measures, Rules of Arithmetic, Weights of Materials, Latitude and Longitude, Cables and Anchors, Specific Gravities, Squares, Cubes, and Roots, etc.; Mensuration of Surfaces and Solids, Trigonometry, Mechanics, Friction, Aerostatics, Hydraulics and Hydrodynamics, Dynamics, Gravitation, Animal Strength, Windmills, Strength of Materials, Lime, Mortars, Cements, Wheels, Heat, Water, Gunning, Sewers, Combustion, Steam and the Steam-Engine, Construction of Vessels, Miscellaneous Illustrations, Dimensions of Steamers, Mills, etc., Orthography of Technical Words and Terms, etc., etc., etc. By CHARLES H. HASWELL, Civil and Marine Engineer. 1 vol. 16mo., pp. 663. (tucks.) New York: Harper & Brothers. 1867.

*The Calm Hour.* By L. M. M., author of "The Fountain Sealed." 1 vol. 12mo., pp. 254. London: Hamilton, Adams, & Co.

*Six Lectures.* Delivered in Exeter Hall from November, 1866, to February, 1867, at the request of the committee of the "Young Men's Christian Association." 1 vol. 12mo., pp. 186. London: James Nisbet & Co. 1867.

*The Scriptural Law of Divorce.* By ALVAH HOVEY, D. D., Professor of Christian Theology in the Newton Theological Institution. 1 vol. 16mo., pp. 82. Boston: Gould & Lincoln. New York: Sheldon & Co. 1866.

*The Huguenots;* their Settlements, Churches, and Industries in England and Ireland. By SAMUEL SMILES, author of "Self-Help," "Lives of the Engineers," etc. With an Appendix relating to the Huguenots in America. Vol. I. 8vo., pp. 448. New York: Harper & Brothers. 1868.

*Evidences of the Genuineness of the Gospels.* By ANDREWS NORTON. Abridged Edition. Vol. I. 12mo., pp. 581. Boston: American Unitarian Association. 1867.

*Poems of Faith, Hope, and Love.* By PHOEBE CARY. 12mo., pp. 249. New York: Hurd & Houghton. 1868.

*On both Sides of the Sea.* A Story of the Commonwealth and the Restoration. A Sequel to "The Draytons and the Davenants." By the Author of the "Chronicles of the Schönberg-Cotta Family." Vol. I. 12mo., pp. 510. New York: M. W. Dodd. 1867.

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Notices of the following books postponed to the next number:

*Life of Wayland.* Sheldon & Co.

*Life of Quincy.* Ticknor & Fields.

*Murphy on Exodus.* W. F. Draper. (On sale by N. Tibbals & Co., New York.)